The REVIEW and EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

VOL. XLIV OCTOBER, 1947 No. 4

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ALUMNI DIARY

May 8, 1947

The following recommendations concerning the Chapel were unanimously approved by our Alumni in St. Louis:

(1) That we request the Executive Committee of the Board of Trustees of the Seminary to proceed at once to draw plans for the Chapel and to begin building, at their discretion, with the money now on hand.

(2) That the Alumni commit themselves to raise an additional $250,000 for the completing and furnishing of the Chapel.

(3) That the Southern Alumni Association petition the Convention to approve their campaign to raise this $250,000.

June 11, 1947

The Executive Committee of the Southern Baptist Convention approved such a move, thus freeing the Seminary from all restrictions and restraints in cooperating with the Alumni Committee in raising the money.

NOW

What will be our next entry? Attend your State Alumni meeting this fall and help record a history of victory!

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THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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Subscription Rates: $1.50 per year in advance; single copies, 50 cents. Sold in England by Kingsgate Press, 4 Southhampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

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THE
Review and Expositor

Vol. XLIV OCTOBER, 1947 No. 4

The Importance of Literary Analysis in Old Testament Interpretation*

CLYDE T. FRANCISCO
Louisville, Ky.

The Bible is still far and away the best seller among the world's publications, but that does not tell the whole story of our sophisticated age. "For with all our pride of culture and education it is a fact that the Bible is losing its place as a classic to be read and understood. It is being regarded by the ordinary young person as the fetish of certain sects, carried under the arm to Sunday school or church as a religious protection from harm, but as nothing real in everyday life."[1] Chaplains report that their men are averse to reading their pocket Testaments, but avidly consume Scripture quotations included in Sunday bulletins. After a graduate student at the Southern Baptist Theological Seminary taught a young men's Sunday school class at a prominent church, the president of the class remarked, "Every time I hear a lesson taught like that, I say to myself, 'I'm going to have to read that Bible.' "

This modern apathy is even more pronounced in regard to the Old Testament. To some extent naive expositors are to blame for this deplorable condition, when they ignore historical settings, trying to locate in the Old Testament, a complete New Testament. One writer attempting to show that Moses was a type of Jesus Christ says, "Moses was virtually the son of a virgin. Pharaoh's daughter was a virgin; and since Moses became her son, he was the son of

*Inaugural address as Assistant Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, September 11, 1947.

a virgin."[2] If the Old Testament is only the New Testament in hieroglyphics, it is much more simple for one to read the New Testament. Or if it is to be studied in complete disregard of historical setting, it becomes a dislocated nonsense.

Many Higher Critics have also made their contribution to this tragic disregard of the Old Testament, tearing its contents into meaningless fragments, or relegating its revealed truth to the realm of the ordinary. As one scholar has put it, "What was begun with a pen-knife, continued with a hatchet."[3] Perhaps, as someone has said, they have been enticed "by the fascinating devices of the naughty man."[4] Although it has made a valuable contribution to the study of the Old Testament in its insistence upon the fact that a passage cannot be understood apart from its historical setting, the critical method has been "pursued with such analytical thoroughness that it has often lost sight of the woods for the trees."[5] Its evolutionary emphasis has led to the conviction that the only portions of the Old Testament worth studying are the eighth century prophets, in which Old Testament religion reaches its peak.

To the New Testament writers, however, the Old Testament was of a quite different nature. They did not confine their attention to those portions of the Old Testament that most approximated the teachings of Jesus, but viewed the whole history of the Hebrews as culminating in God's dealing with spiritual Israel through His incarnate Son. With Jesus we find the same attitude. "His knowledge of the Scriptures was so intimate and profound that He was always able at will to interconnect from quite different contexts passages of like matter and spirit. By meditation He penetrated the Scriptures as a *unity* rather than a compilation."[6]

Still another group has encouraged the neglect of the Old Testament—those who minimize its importance as compared with the New Testament. It is their claim that since the New Testament is the fulfillment of the Old, the study of the Jewish Scripture is of little value. Such an opinion is as foolish as that of the student who imagines he

should start his study of the language of the Old Testament in a class of Senior Hebrew, since only in the advanced group can the complete revelation be secured. In order to understand Senior Hebrew, one must necessarily pass through the preliminary valley of the shadow. Just so, those who try to master the New Testament apart from the Old are glaringly guitly of tragic errors of misinterpretation. Such an attempt at study has led many scholars to interpret New Testament conceptions according to Greek thought rather than the Hebrew concepts that give them root. "Plato is indeed 'divine', and Aristotle 'the master of them that know'. This replacement of the Hebrew knowledge of God, by the results of the speculations of the Greeks has been the characteristic feature of the history of Christian thought."[7] In recent years, however, perhaps the most important emphasis of New Testament scholarship has been upon the essential unity of the Bible.[8] As one writer has ably stated, "No further progress in the understanding of primitive Christianity is possible, unless the ark of New Testament exegesis be recovered from its wanderings in the land of the Philistines and be led back to its home in the midst of the classical Old Testament Scriptures, to the Law and the Prophets."[9] Conversely, of course, the Old Testament must never be studied independently of the New. "It is the oak that shall be which makes the acorn what it is and not the acorn the oak."[10]

Perhaps the greatest hindrance confronting the person wishing to understand the Old Testament is an improper understanding of the nature of its literature. The medium through which the writers wished to convey their thoughts to us was language. The art of speech is the chief means by which the ideas of one person may be passed on to others.[11] After many years of elaboration language is now seen to have definite forms which carry with them their own definite laws of use and interpretation. If a Biblical writer uses a particular type of literature, one must interpret that passage in accordance with the universal laws of that mode of expression. Until one is able to determine whether a passage is daring poetical imagery or a prosaic statement

of scientific fact, his interpretation must necessarily be precarious. Whether a section is literal or figurative is primarily a literary question. If this cannot be adequately determined, the meaning of the passage must remain in doubt.

One glance at the English Bible will suffice to show that little help is given the average reader in discovering the type of literature a particular section may be. If one opens it at random, he will discover that it is arbitrarily divided into books, chapters, and verses. Unmindful of the fact that the chapter and verse divisions were inserted for facility in ready reference, the average reader comes to believe that those divisions have always been there, although the originals had neither chapter nor verse distinctions. Surely these are invaluable in a study of the Scriptures, but the literature has suffered considerably because of such a pragmatic dismemberment. One can imagine what would happen if Tennyson's poems were edited in chapter and verse sections that pay no regard to its original arrangement, and even break into the middle of a line or stanza. Yet a similar fate has befallen the Scriptures.

There are some who regard the literary study disapprovingly, as if admiring the exquisite beauty of a rose would hinder one from realizing its sweet fragrance. Before something can be appreciated it must first of all attract. Dogmatic handling of the Scriptures has destroyed much of their attractiveness to the world. We need to renew today an appreciation of the beauty of the Biblical accounts, for it is the open door to the realization of the fundamental revelation. It is the tragedy of our modern civilization that through our public schools and colleges students are taught to appreciate the beauty and sublimity of the works of Byron, Shakespeare, and Browning, but are left completely uninformed on the greatest literature the world has ever known, just because it is in the Bible. If it were anywhere else, the literary world would bow before it.

It has not always been thus in our English-speaking world. An American Professor of English has written that

the most important event in English history was not the defeat of the Spanish Armada, nor the battle of Waterloo, "but the translation of a book. It was in the sixteenth century that the translation of the Bible into the vernacular by Tyndale and Coverdale made the English people the people of a book—and that book, the Bible. The mental habits of the English people became Hebraic."[12]

Saintsbury speaks of the Authorized Version of 1611 as having been "the school and training-ground of every man and woman of English speech in the noblest uses of the English tongue."[13] Its phrasing imported a stately dignity to the speeches of Patrick Henry, and a solemn finality to the great addresses of Lincoln. James Russell Lowell and Nathaniel Hawthorne were noticeably affected by its contents. Pfeiffer[14] has listed many concrete expressions which our speech today has borrowed from the Hebrew: "to lick the dust;" "the sweat of thy face;" "gall and wormwood;" "to heap coals of fire;" "a land flowing with milk and honey;" "the stars in their courses;" "a broken reed;" "bone of my bone and flesh of my flesh;" "an eye for an eye;" "the flesh pots;" "the skin of my teeth;" "a little cloud . . . like a man's hand;" "hewers of wood and drawers of water;" "the wife of thy bosom." An appreciation of the sublime beauty of Old Testament literature will never destroy its religious interest. It will both encourage and enhance it.

The literature of the Old Testament is characterized by its spontaneity. "The Old Testament . . . has been a puzzle to many excellent people, and an unholy joy to others not so excellent, because of its frank immoralities and perverted pieties. It covers the possibilities of life with the utmost liberality, and precisely because of that the expert sermonizer has found it invaluable . . . . It was not produced as a whole by professional writers, but by all the people. We cannot think of its authors as sitting down to turn out 'literature' or to write 'works,' as Buffon put on clean lace ruffles before he sat down to his desk."[15] Yet these works fall naturally into definite literary classifications, the principal divisions being history, poetry, drama, essay, and short story.

HISTORY

Herodotus is usually called the Father of History, but the aging child can no longer acknowledge his parentage. Centuries before the honored Greek began his research the Hebrews were writing history. Clio, the Muse of History, first spoke through Hebrew, not through Grecial lips. The fact that this has not been recognized is due in part to prejudice of historians today toward the Bible and the ignorance of secular scholars concerning pre-Greek civilization.[16]

The historical portions of the Old Testament occupy more than half the entire volume. Not only do we have the exclusively historical books such as Samuel and Kings, but also much historical writing included in the Law and the Prophets. The historical books are as different as their position in the canon, varying "from the simple, popular stories embodied in Genesis to the artificial view of history which the late priestly writer of Chronicles presents."[17] They contain the earliest and the latest teaching in the Old Testament. Yet there is throughout an underlying unity. "The Hebrew writers desired to set the story of their religion before their people in good order."[18] This good order is derived from their conception of the nature of history.

It is significant that the Hebrews were the first people in the ancient world to have a sense of history. Egypt and Babylonia, with older civilizations, offer no parallel. Although their records were abundant from ancient times, these raw materials were not utilized in forming a unified historical writing. The difference seems to be that Israel had a secret—"they discovered that human affairs were developing under a divine purpose. World events to their prophetic minds were not like the rise and fall of waves, but were a current moving toward a definite goal. Believing in the future they were interested in the past, not only in its facts, but in their meaning."[19] They were the first to assert that God manifests himself on the stage of time, controlling the destiny of men and nations. "The Hebrews af-

firmed the reality and importance of time. To them it was not an illusion, something from which man must escape, but something which must be redeemed."[20]

The Hebrews had a genius for story-telling, their historical imagination making ancient events vividly real. A thousand years seem but as a day as we read the stirring naratives which embellish Jewish historical writings. They possess a simple clearness that appeals to every type and class of man, and an undercurrent of earnest, strong feeling that stirs the heart of stone.[21]

It is imperative that the modern reader understand at once that Biblical history differs radically from modern historical writing. Historical writing is principally of two kinds, objective and subjective. Objective history gives account of events as they have occurred, avoiding as much as possible the personal prejudice of the investigator. Subjective history seeks to discover facts and to interpret their meaning for man. It consists of "events bound together by a thread of interpretation."[22] Objective history seeks to be impersonal, while subjective history is personal to the core. The chief aim of the subjective type is to arouse interest so as to inspire action; the chief aim of its opposite is to supply information. The subjective historian has his eye on his readers, the objective on the facts he reports.

Modern historians are objective, having as their chief purpose the reporting of facts, whereas the Old Testament writers were subjective, interested primarily in the effect of the facts on the reader. It was not that they did not seek to report events as true to fact as possible, but that their chief interest concerned the significance of these facts to the individual and the race. Present historians report; Old Testament historians exhorted.

A knowledge of the nature of these historical writings is indispensable in any understanding of their contents. In the first place, one must distinguish between the facts and the writer's interpretation of the facts. The facts of Jewish history were recorded in their official records and on-the-spot accounts of prophets and priests, as the Old Testament

historical books themselves testify.[23] The interpretation of the events, however, are those of the author of the passage, writing under the inspiration and guidance of the Spirit of God. Frequently his opinion was necessarily incomplete in its conclusions, since revelation must wait on understanding, as Jesus himself testified to his disciples: "I have yet many The full revelation of truth came only through Jesus Christ. He alone knew how to "exegete" the Father completely. We need not expect the Hebrew historian always to interpret history as could the New Testament writers, who had the complete revelation from God, the key to unlock all the riddles of past events. In addition there is development in interpretation of events even within the Old Testament itself. II Samuel 24 and I Chronicles 21 record the occurrence of the same event, the taking of the census by David. However, we find that the authors differ in their interpretation of the event. Both writers agree that David sinned in so doing. The earlier writer of Samuel, however, had no difficulty in attributing to God the influence to do this, for he says "And again the anger of Jehovah was kindled against Israel, and he moved David against them, saying, 'Go, number Israel and Judah.'"[25] To the later writer of Chronicles this presented a moral problem. God had during the intervening years revealed a great deal more of his true nature to mankind. "How could God, if He is righteous and good as we know Him to be," the inspired writer would say, "have led David to do something that was a sin?" Accordingly, he gives a more complete explanation of the event, one that absolves God from blame, but which the earlier writer was unable to grasp: "And Satan stood up against Israel, and moved David to number Israel."[26]

In the second place an understanding of the nature of the historical writings will determine our method of study of their contents. Undiscerning students frequently think that they have mastered the Old Testament when they have learned the facts of its history—how long Abraham lived, how Jacob cheated Esau, when Nehemiah rebuilt the walls of Jerusalem. However, the authors of the historical books

would be the first to insist that such learning is only the beginning. Until the reader can interpret those facts and relate them to his own life and generation, he has failed to appreciate the intention and hope of the Spirit-led writers of the timeless history of Israel.
things to say unto you, but ye cannot bear them now."[24]

POETRY

The poetry of the Old Testament is the most significant contribution of the Hebrew people to the literature of the world.[27] Like all other peoples their earliest literature was poetic. Baldwin[28] gives three reasons for this universal phenomenon: First, that among primitive peoples emotion always tends to find expression in impassioned song. Second, military victory or marriage feasts were celebrated with dancing and music. Third, when writing was yet unknown, poetry was useful as an aid to memory.

We do not begin to possess in the Old Testament the whole body of poetical writings of the Israelites. Only poems of religious significance were included in the sacred books and not all of those made their way into the canon. It is said of Solomon that "he spake three thousand proverbs, and his songs were a thousand and five."[29] Biblical writers quote from the collections of poetry known as "The Wars of Jehovah"[30] and "The Book of Jashar."[31] That lyrical poetry was exceedingly popular in ancient Israel is attested by the number of synonyms in Hebrew for the word *song*, of which there are at least thirteen. Only ideas in common use have many words to express them. The existence in Hebrew, a language by no means rich in synonymns, of thirteen words for song indicates a wide cultivation of poetry in early Israel.[32]

Hebrew poetry has two distinguishing characteristics, accentual stress and parallelism. The individual lines are composed in accentual pattern. The usual line has three beats, although often it may be two or four. Unlike the Greek and English poets the Hebrews considered only the syllables receiving the stress in composing a line, permitting three or

even four unaccented syllables to be inserted between the beats. The individual lines are tied together by what is known as parallelism, which is a rhythm of meaning rather than of form. There are few occurences of rhyme in Hebrew poetry. In Judges 16:24, we have what has been called "a hymn formed upon a single rhyme." There is a repeated rhyme in the first verse of Psalms 14. The author of Isa. 40-66 occasionally drops into rhyme for a moment. Otherwise the poetry of Israel lacks this characteristic so essential to our idea of poetry. C. C. Torrey[33] suggests that perhaps the secular Hebrew poetry used more rhyme than the canonical; sacred writers regarding it "as too cheap a device to be employed in serious compositions."

Be that as it may, biblical poetry resembles our free verse more than any other form. Consequently, it suffers very little in translation. However, it often presents a puzzling problem to the translator, as to whether a particular passage is rhythmical prose or prosaic poetry. The Hebrew writers, especially in their more exalted passages, step easily from prose to poetry, their native language being friendly to such transitions. Nevertheless, in such books as Psalms, Song of Songs, and Job, there is no question as to the poetical nature.

It is fortunate that the Hebrew poets did not share the Greek aspiration for symmetry. "The broken music of Hebrew poetry is a better medium for the expression of the sublimities of religion than would be more formal art."[34] R. H. Hutton[35] has strikingly affirmed that the Psalms have the sublimity of the sea, the naturalness of the wind. "To change this natural beauty and power into orderly tune would destroy a thing of beauty for the uncanny, as though the sea should murmur sonatas, and the wind whistle a tune." When the elemental emotions are tamed and harnessed to the niceties of rhyme they become as powerless as Samson in the arms of Delilah.

Scholars have often remarked upon the wide difference between English religious poetry, much of which is considered literary rubbish, and the really great religious poetry

of the Bible. There is in these Israelite composition a force that welds patriotism with moral aspiration, producing "a poetry which is to our English liturgical poetry as a great and sonorous bell is to the vague whistle of the wind. It rings to the height of heaven, but it was cast in the bowels of the earth."[36]

The effectiveness of Hebrew poetry is largely due to its freedom from abstractions. It always appeals to the fundamental senses. To express helpless despair the Psalmist[37] names the sensations that characterize it: "my throat is dried;" "mine eyes fail;" "I sink in deep mire, where there is no standing." Terror in the night is expressed by Eliphaz[38] as shaking of the bones, hair standing on end, deadly silence, and an object indistinctly discerned. Often, instead of describing sensation, the poet will simply name the object that invariably produces it. When the author of Psalms 65: 9-13 pictures what God is doing in his world, it "arouses all the sensations of a warm day in spring when a man walks with head erect, his lungs filled with the warm, rich air, and his nostrils opened to the manifold sweet smells of the earth and the growing things about him."[39]

There is no result so tragic as an interpretation of a poetical passage by a prosaic theologian. Nowhere do the words of Paul, "the letter killeth, but the spirit giveth life,"[40] apply better than in a study of Biblical poetry. "The poet must be allowed to say things in his own way, and often he deals with feelings and aspirations that 'break through language and escape.' Like Jacob, he wrestles with an angel. He must be read with spiritual sympathy and cooperation. His single words can neither be pressed into exymological niceties nor his separate statements be taken as theological formulae."[41]

It is quite simple to perceive the absurdity of a literal interpretation of poetry. We instinctively know it should not be so done. When the Song of Deborah says,

"From heaven fought the stars,
From their courses they fought against Sisera."[42]

we at once realize that they did not brandish spear and sword and rush into battle. It is poetic imagery that pic-

tures the fact that all of God's universe was arrayed against such a man of evil.

Again, when the Book of Job refers to the time of creation, "when the morning stars sang together,"[43] the reader does not summon a vision of the stars assembling to "h'ist a hymn," but realizes that the poet is picturing the joy of God's universe in the language of imagination.

The author of Ps. 114, in describing the Israelite deliverance from Egypt, sings:

> "The sea saw it; and fled;
> The Jordan was driven back.
> The mountains skipped like rams
> The little hills like lambs."

Nothing would be more ludicrous than to take the picture literally.

To interpret the poetical passages of the Old Testament in any other way than as the exalted poetry that they are is to ignore the Divine method which selects poets above all others to beckon men onward and upward.

DRAMA

Neither the Hebrews nor their Semitic kinsmen ever developed a native drama.[44] Although there was among the Israelites a definite dramatic instinct, they had no theatre through which to express it, no literary art designed to portray human actions and characters on a stage before an audience. The germs of such an art are evident in the dialogue-songs found in the Song of Miriam[45] and Deborah's Ode[46]; and still more apparent in the symbolic ritual of the Temple worship, since from a similar ritual of the Catholic Church, English drama developed. However, this germ never reached any noticeable maturity in a national drama.

Although there was no formal drama in Israel, their artists frequently used the medium of dialogue and action to drive home their teachings. The prophets used this method with lasting effect. A careful study of Old Testament prophecy will reveal that much of the subject matter is in the form of a dialogue between two or more speakers.

Sometimes it is God who speaks, sometimes the prophet who speaks for God. Again the people may reply, or disembodied voices may declare a truth, as in Is. 40. Two of the most striking examples of this use of the dramatic are found in Is. 63, where the awed prophet questions the Divine Warrior from Edom, and Micah 6:1-8; where God sits in judgment over the nation, the everlasting hills serving as judges, the people being permitted to come to their own defense but finally silenced by the immortal summary of God requirements. Only until such passages are thoroughly analyzed and the contents delegated to the proper speakers, can a correct interpretation be achieved.

One of the most apparent uses of the dramatic in the Old Testament is in the Song of Songs. Setting out with the theme of fidelity in love between man and woman, the author, by means of dialogue, sometimes between the Shulamite maid and Solomon, at other times between her and her lover or the court ladies, dramatically prepares the reader for the final climatic declaration:

> Set me as a seal upon thine heart,
> As a seal upon thine arm;
> For love is strong as death.[47]

Although it is difficult to find in the Song of Songs a dramatic structure continuous and complete, one can readily see that the purpose of the writer is, by means of repetitious dialogue, to illustrate the strength and fidelity of woman's love. When once this is realized, then all the fanciful allegorical interpretations of the book disappear. Why should a book exalting fidelity in love not be in the canon? And if human love is as strong as death, surely we are led to conclude that Divine love is even stronger.

The greatest of all dramatic works in the Old Testament is the Book of Job. In fact Carlyle has called it "the world's great book," a description which it richly deserves. The writer grapples with the oldest and most insoluble problem that has perplexed the minds of men: in a world that is governed justly, why do good men suffer? At first glance one may conclude that the book simply reports events as

they happened. However, a closer examination reveals that the writer is using the experiences of Job to impress his readers with the truths God has revealed to him. In other words the Spirit leads him to use the dramatic method to express the revelation. Utterly convincing in this respect is the mechanical arrangement of the speeches into cycles and poetry. No one in the emotional condition attributed to Job would wait politely for each man to speak his piece and then reply to each one in poetical rhythm at the proper moment, repeating this process three times. As Dr. Sampey has remarked, "The Book of Job is neither literal history, nor purely the work of imagination."[48] It is quite apparent, therefore, that the author of the Book of Job has carefully investigated the life of the flesh and blood Job, and with that raw material has composed his mighty work. He could have simply declared his truth, but by this dramatic arrangement interest is sustained and ideology developed. By this method he lays forever the ghost of the popular superstition expressed by the three friends that suffering is always due to a corresponding sin on the part of the individual. The drama is tense as Job at first rebels against what he believes to be God's unfairness to him and turns to his friends for comfort. Finding none there he is ultimately forced to the conclusion that there must be hope after death, since vindication does not always come in this world. We see him finally at peace after God speaks, content not in knowing why he has suffered, for he is never told, but in being assured that after all God is concerned with his welfare and will see him safely through. In his suffering he has learned faith.

Not until this immortal book is recognized as the great dramatic work it is, will it live for the peoples of the world. Not until we see that every line of its splendid poetry is the product of a spirit-led philosopher who was using every phrase to contribute toward his ultimate goal will we discern the depth of meaning that lies buried in its pages.

ESSAY

The essay is often spoken of as if it were a comparatively modern literary art, dating from the sixteenth century. Yet

Lord Bacon himself acknowledged that "the word is late, but the thing is ancient." Few Biblical scholars have been able to discern, however, that we have in the Old Testament a matchless essay—Ecclesiastes—an informal essay on the highest good. This may account in part for Renan's estimate of it as "the only charming book a Hebrew ever wrote." The characteristics found in this Hebrew work are those already familiar to us in the essays of Montaigne, Lamb, or of Stevenson. To those men the essay was an informal revelation of the processes of the writer's mind as he reflected upon some subject that interested him. The very term, *essai*, that Montaigne chose, means trial, attempt. The informal essayist might treat of serious subjects as well as lighter ones, "but always the manner is that of a man who gives us the results of his own individual living, reading, thinking, not in the formal fashion of a doctor's dissertation, but in the familiar colloquial manner of good conversation. It is as if the reader were privileged to listen in while a cultivated man, worth listening to, thinks aloud."[49]

If scholars had perceived the true nature of the Book of Ecclesiastes a gread deal of trouble could have been avoided. Most of them have insisted on demanding that it originally was a logical treatise that for some reason is now hopelessly disarranged, and have attributed its contradictory statements to scribal insertions or multiple authorship. Dr. Lyman Abbott is much more accurate in his analysis:[50] "Thus the Book of Ecclesiastes is a dramatic monologue portraying the complicated experiences of life; these voices are conflicting, but they portray the conflict of a single soul at war with itself. In this monologue the man is represented as arguing with himself; weighing the contrasted experiences of life over against one another . . . . Thus the Book of Ecclesiastes is deliberately and of intention confused because it is the portrayal of the confused experiences of a soul divided against itself."

Much of the difficulty in interpreting the book is due to the inability of many to recognize the literary device that opens the masterful essay. The statement, "I Koheleth was

king over Israel in Jerusalem" (1:12) has led many to claim that Solomon is the author. To this view, however, there are grave objections. Would Solomon (the wise man) boast unrestrainedly of his intellectual acquirements (1:16) and his possessions and greatness (2:7-9)? Is he satirizing himself when he denounces the royal spendthrift and glutton and describes the misery which he brings on the land (10:16-19)? These, and other considerations, have led even the conservative Delitzsch to say, "If the Book of Koheleth be Solomonic in origin, then there is no history of the Hebrew language."

Every school pupil knows that the speaker in a literary work is not necessarily the author of it. The author of Ecclesiastes has sought "to evoke Solomon from his tomb and make him tell what has been the experience and the outcome of his intellectual, practical, and emotional life."[51] If the richest and wisest man in Jewish history found his attainments vain and unsatisfying, then the partial accomplishments of others certainly could impart no permanent values. In its grasp of life's fundamentals Ecclesiastes ranks with the world's greatest philosophical works. Koheleth may profess that all things are vanity, but his diction bears eloquent testimony to the fact that he thought literary excellence to be worth seeking.

SHORT STORY

Just as in essay writing the Hebrews were pioneers, just so they led the way in the composing of short stories. Admitted masters of the short story, their art was never a conscious one. Asked to formulate the rules for such literature, they would have been dumbfounded. They had a story to tell and told it simply and beautifully. It remained for Edgar Allen Poe to enumerate the principles of technique, every one of which the Hebrew writers displayed to perfection. Poe stressed as the most important elements in the short story: the unity of impresion, a well-knit plot, and presentation of characters at a single turning point in life.

There are in the Old Testament three books that conform with exactness to these demands—the books of Ruth, Jonah, and Esther. These differ from the modern fictional short story in the sense that they are based on the actual lives of their characters. No one would think of writing a story showing David's ancestress to be a Gentile without a basis of fact, nor would an inspired writer picture a prophet, who we know actually lived, in such an adverse light as Jonah is presented, unless he were actually of such a nature. The writer of Esther certainly had historical data for writing the book that explains the observance of one of the chief Jewish festivals—the Feast of Purim.

In the Books of Ruth and Jonah the emphasis is more on character than action, although the action is climactic and carefully plotted to present only the most essential details."[52] We are not told until the last minute the amazing fact that jusifies the writing of the Book of Ruth: "and they called his name Obed; he is the father of Jesse, the father of David (4:17)." And we are sure that the purpose of the author of Jonah is not purely biographical, for when the climax is reached, his concern with Jonah is ended and the story stops abruptly.

The Book of Ruth, which, incidently, is among the Writings in the Hebrew Bible, has been aptly described by Goethe as "the daintiest of love idyls," but the love emphasized here is a theme which certainly has not been overworked in story-writing—the love between a daughter-in-law and a mother-in-law! The characters as in every good short story are vividly portrayed by the dialogues themselves—Ruth the affectionate and virtuous maiden, Naomi the broken-hearted mother and wife, whose good sense finally triumphs, and Boaz the wealthy bachelor, whose lonely heart responds to the attractiveness of the well-mannered damsel.

In the Book of Jonah we have contrasted the character of a prophet and that of God. Jonah is the provincial Hebrew whose patriotism is stronger than his humanity; while God is pictured as the creator of all life, whose care extends to all mankind. The English novelist Charles Reade, thus

appraises this work: "Jonah is the most beautiful story ever written in so small a compass. Only a great artist could have hit on a perfect proportion between dialogue and narrative." Much misunderstanding of this charming book would have been avoided had expositors recognized its literary form. Disputes about the great fish leave unnoticed the fact that we have here a short story with but one purpose—the proclaiming of the universality of God's love. No minor detail of action must obscure the grand purpose of the author.

Of the three stories the Book of Esther is the most dramatic. Unexpected turns and shifting scenes mark its magnificently developed plot. Incidents occur that apparently have no significance, but a little later are seen to form an invaluable link in the chain of events. The reader thoroughly hates the villain and heartily laughs at his embarrassment. He enthusiastically applauds when right finally triumphs, and the villain is hanged on the gallows prepared for Mordecai.

A great amount of discussion has centered around the absence of the name of God in the book. When the work is understand as a story written to be read at the festival occasion of the Feast of Purim to encourage the patriotism of the Jews, it can be readily understood that the author was reticent in using Yahweh's sacred name, although His omnipotent rule of the destiny of men and nations is everywhere implied.

Such a summary as this discussion can not hope to do justice to the literature of the magnificent library we call the Old Testament. It is only hoped that it will lead some to become conscious of the importance of interpreting the Old Testament by the laws of the literary art that is everywhere displayed so masterfully, and will influence others to abandon forever the fancy that the Holy Spirit has chosen a rough and homely style rather than an eloquent and powerful manner of expressing Himself.

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Philosophy and The Fourth Gospel

The Word Became Flesh

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The profoundest truth uttered in the Fourth Gospel is the assertion of the Prologue, "The Word became flesh." John has already declared that the Word is integral in the very nature of God. The opening verse of the Fourth Gospel presents us at once with the conception of God not as a bare Monad but as a Unity. When the Trinitarian definition of God was finally perfected, it was to convey the truth that the life of God was a rich inner fellowship. From the Christian point of view, God is very different from Aristotle's Unmoved Mover of all that moves. He is very different from Plotinus' Absolute *One,* the impersonal source of all operating under a necessary law of eternal forthgoing and return. He is very different from the Universal Idea of Hegel—the Idea in which all other ideas are implicit and whose explication in creation is a purely dialectical process. From the Christian Standpoint, God is a Living Fellowship of Perfect Love. Such a truth is not a mere rational deduction. It is not a merely philosophical conception. It is not arrived at in the fashion in which one is led to make a postulate or arrive at the conclusion of a syllogism. We recognize, of course, that it involves the exercise of reflective thought, but it is reflective thought dealing with a body of revealed truth and with the experience which follows from the acceptance of that truth and all it implies. The truth is accepted primarily for its religious significance. The belief that the life of God is the life of a Perfect Fellowship makes a difference at whatever

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Note: The third lecture on the Norton Foundation delivered at the Southern Baptist Theological Seminary in March 1947. It is expected that these lectures will be incorporated in a larger volume, to be published in due time. To prevent possible copyright difficulties, it is respectfully requested that any person desiring to print excerpts from these lectures in their present form, first secure written permission to do so from Southern Baptist Seminary and from the author.

point it is applied. It gives the Christian religion its distinctive character. It makes it possible to see that the creative process has a motive. It invests human life itself with a significance not possible on any other ground. It provides a basis for such doctrines as those of Incarnation and Atonement. And with all this religious significance the belief takes on also a satisfying metaphysical significance. It does for the enquiring mind more than is done for the mind by any other conception of the divine ever considered.

The assertion that God is a personal union of equals is made at the very outset of the Fourth Gospel. The circle of the being of God includes the Logos, or the Word. It is not possible to think of God except as comprising the Word. That God comprises the Holy Spirit would also seem to be supposed in the Fourth Gospel, but this does not appear in the Prologue. The Prologue states the Word to be inseparably intrinsic to the divine nature. This is the way God is, and he is this way necessarily. It is not that God chooses to have companionship, and thereupon creates companionship. The companionship goes with his existence; it is as necessary as his existence; it is the very law of his existence. The existence of God, the nature of God, the mode in which God exists—these all go together. Speaking according to the Christian faith-revelation, the existentive absolute is not a bare solitary Monad but a Personal Fellowship, and the constituents of this Fellowship are described as God the Father, God the Son, and God the Holy Spirit, one God.

In more philosophical language, the Son is the Logos or Word. John plainly means to say that it is because of the Word that there can be creation, and that it is because of the Word that there can be redemption involving divine incarnation. The postulate of creation is the Creator: this is a simple and obvious claim. But John goes very much farther than this. His interest is not merely in creation, but in redemption. By redemption he means the process of securing a new quality of life beyond what is possible to the purely creative processes. To lift man the creature to the level of man the son is very much more than a matter of orderly

development. What John means by "eternal" life cannot be brought under the category of evolution, as though it were something that could come to pass in the same fashion as the natural man comes to pass. It calls for a drastic deed on the part of God, and it calls for the faith-acceptance of that deed on the part of man. John describes that deed: The Word became flesh.

In making this assertion, John, as has already been said, reveals his possession of the philosophic mind. He wants to see things in their togetherness, and this makes it possible. It is fair to assume that he is familiar with the fundamental philosophical problems, and that he knows something of the possible solutions. One of the most persistent of these problems, in the ancient world was that of the relation of God to the world. Sometimes the motive of the enquiry was purely philosophical; sometimes it was religious.

In Greek thought, the problem is felt as primarily cosmological and metaphysical. It was generally set in the form of the question: What is the relation between the One and the Many? By the Many was meant the diversity of things in the passing world; by the One was meant that unchanging backlying Reality which was supposed to be the basis of the Many. Did the One simply break up into the Many and thereby lose its identity? Or did the One always remain outside of and apart from the Many? If the first question be answered affirmatively, how can pantheism be escaped? If the second question be answered affiratively, then another question is inescapable: How can the Many be accounted for if the separation from the One is complete?

Speaking generally, the Greek answered the question by invoking the principle of rational necessity. The One was conceived as pure reason, whose very nature it was to produce and indwell the Many. It followed that the structure of existence was a vast rational structure. The One was not given in the Many by virtue of some free creative act on the part of the One. The Eternal Reason expressed itself in the Many because to do that was its own necessary

nature. There is always an element of determinism in the best Greek thought. The Pure Form which Aristotle calls God is the cause of the changing world in time and space because it can do no other. Aristotle's God does not *will* creation: rather he is the impersonal and unconscious cause of it. Much the same could be said for Plato. The eternal Ideas which together make Plato's God make possible the panorama of existence as we ourselves perceive it, but there is no deliberate intention on the part of the Ideas to do this. A substance gives its shadow necessarily, and the world is but the shadow of the Ideas. Stocism made some attempt to put Aristotle and Plato together by the conception of o logos spermatikos. It agreed that God was Eternal Reason, and it attempted to express the belief about his necessary forth-going under the concept of the Logos. In the Logos were the roots of all else, packed in it much as the seeds are packed in a pomegranate. When the pomegranate bursts, the seeds are scattered. Similarly the Logos scatters the seeds which are the essences of existing things. The whole process is under the law of necessary reason. Hence the law of nature is one with the law of reason. The world originates in Reason; the world is the expression of Reason; the world is understood by Reason; and the world is saved by Reason. Man's true life is the life of Reason. To live according to Reason is to live according to Nature.

At a late period, this view somewhat affected Jewish thought. Early Hebrew thought, however, was quite different, partly because it conceived God as a free Creator. It represented God as in direct relation to the world, because it was the intentional work of his own hands. He changed the course of events if he so willed. He appeared to men. He talked with men. He made agreements with men. He was an intimate personal Presence. But as time went on, and the Hebrew mind began to feel the impact of other cultures, this simple view became increasingly difficult to hold. God was conceived more and more majestically, and in consequence he was pushed farther and farther away from mundane things. Philosophically, there came the idea of the divine transcendence; religiously—if the contrast is

allowed—there came the idea of the divine holiness. This intensified the problem of the divine approach to man and of the human approach to God. The result was to carry out much more fully than had been the case before the idea of *mediation.* If there is a gulf, how is it to be bridged? How can the perishable and sinful race of men find a relation to the transcendent and holy God? Even from earliest times, the Hebrews had had the belief, in common with most simple peoples, of divine messengers or divine agents. At a later time, this is carried forward into the various forms of intermediary beings or powers, such as the Word of the Lord, the Shekinah, the Creative Wisdom, the Heavenly Man, the Son of Man, and the like. The conceptions are part of the entire Hebrew and Jewish conviction of revelation: God can be known only as in some fashion He makes himself known. The gulf is bridged, never from man's side to God, but from God's side to man.

Later Jewish thought and later Greek thought synthesized in what is known as Alexandrianism, sometimes called Hellenism. In due time it became that Neo-Platonism which flourished in Alexandria at the time of the Christian thinkers, Clement and Origen, except that Neo-Platonism retained little of the Jewish element. The great exponent of the earlier Alexandrianism was Philo the Jew (c. 25 B.C. to c. 50 A.D.). Philo has been described as a Jew whose Jewish heritage was passed through the moulds of Athens. More than any other one man, he gave himself to the Judaic-Hellnic synthesis. Or to change the metaphor, he attempted to marry Jerusalem and Athens. Perhaps he forgot the maxim, "What God hath put asunder, let no man join together!" He certainly forgot the exhortation in the Book of Zechariah, that the men of Judah should regard the men of Greece as their enemies, and should not forget that they were in possession of a truth greater than Athens ever knew. Philo shared the fault of all intellectualists, in that he would subject everything to the categories of reason. He wanted to give religion a good standing among the humanists. One suspects that he was much more an intellectualist than a man of faith, much more concerned to bring

the Word of God under the control of the speculative mind than to bring the speculative mind under the control of the Word of God.

Actually, Philo is to be credited with a great achievement. On the one hand, he conceived God as entirely transcendent; on the other hand, he conceived the world as entirely the work of this God. He accomplished this by means of the Greek concept of the Logos, the principle of forthgoing in the Eternal Reason, but he describes the Logos in a way we can only call mythological. Already in his Jewish heritage there is the concept of the archangel, chief of the array of intermediaries. But he also knows his Plato, and he is attracted by the Platonic "idea". He also knows the Stoic pantheism or immanetism, and he is attracted by the concept of "natural law" as the necessary expression of rationality. It is hardly an exaggeration to say that Philo's conception of the Logos combines the characteristics of the Jewish *archangel*, the Platonic *"idea"*, and the Stoic *natural law of reason.*

Thus Philo speaks of the Logos as neither completely divine nor completely non-divine, as neither completely creative nor completely non-creative. The Logos is that form of existence which conjoins the creative and the created. The Logos looks, so to speak, in two directions: he is involved in the nature of the existence above him, and he is involved in the nature of the existence below him. Above him is the transcendent God, the Absolute, the Ineffable, the Incomprehensible; below him is the world and all it contains. We have therefore to say that Philo conceives the Logos as the original and necessary creativity which makes possible all the subsequent creation. He says of the Logos that he is neither uncreated like God nor created like man. He is the mean between these two. He may be compared to a mediator, or to a highpriest, or to an ambassador.

Here then is a basic conception of Alexandrian Hellenism. It was developed in the first half of the first Christian century. It spread throughout Asia Minor. A center of it was at Ephesus, and there are good grounds for believing that it was at Ephesus that the Fourth Gospel was written. Apol-

los, Paul's forerunner at Ephesus, was an Alexandrian Jew, and there are those who believe that the Epistle to the Hebrews, with its pronounced Alexandrian temper, bears the impress of his mind and heart.

This brief philosophical sketch has been made with the purpose of suggesting that the presence of the Logos concept in the Fourth Gospel is not accidental. The concept is there not only as a means of setting forth the deeper significance of Jesus Christ: it is there also for the purpose of challenging the attention of the contemporary philosophic mind. We are to remember that the Fourth Gospel is not primarily a history: it is primarily an interpretation of a history, one connecting history both with the fundamental nature of God and with his creative purpose. The Fourth Gospel is not much concerned about the mere chronology of events. It is not much concerned about preserving the exact words of Jesus. The author constructs long speeches, and puts them in Jesus' mouth, in much the fashion of Greek and Roman historians. The relation of the historical Jesus to the Fourth Gospel is much like the relation of Socrates to the Dialogues of Plato. A man saturated with the very spirit of Socrates, a man who had been Socrates' pupil and intimate friend, a man who had been present at the trial of Socrates and who tells us what there happened, a man who had moved in that circle of men who were committed to perpetuate Socrates' spirit and teaching—this man, Plato, more than any other has bequeathed to us the story of Socrates. He describes how Socrates behaved, he presents him to us in varying situations, he shows him examining men as to the meaning of life, he lets us see him encountering opposition calm and unafraid, until there stands out before our minds the portrait of a man who could truly be called a man of God.

Nobody supposes that the speeches ascribed to Socrates in the dialogues of Plato are reported literally and verbatim. Just as certainly, nobody supposes that the speeches ascribed to him are gross perversions and misrepresentations. For the most part, the dialogues are literary devices for preserving and perpetuating the essential spirit and the essen-

tial message of the historical Socrates. Without a doubt, as Socrates passed through the alembic of the mind of Plato, he underwent some modification at this point and that, but the modification is of the form, not of the substance. Plato does not *invent* Socrates: rather, he *transmits* him, and he transmits him in a way that only Plato could do.

Equally without a doubt, the historical Jesus underwent some modification as he passed through the alembic of the mind of John of Ephesus; but again what was modified was not the substance, but the form. "We have this treasure in earthen vessels." The earthen vessel is the mind of John, a mind at once speculative and creative, but also a mind utterly satisfied with the faith to which it had come and with the experience which the faith had brought: the treasure is the very truth of Christ. How to make that truth vivid and compelling to others; how to challenge with it the mind of the time; how to make men realize that here is the truth that will set them free—this is what John undertakes to do.

His *method* is determined by his purpose. He uses the historical material in his own way; he describes it in his own way; he arranges it in his own way; he leaves a great deal out; he adds much that we do not find at all in the other Gospels; he throws the thoughts of Jesus into metaphors of his own devising; he elaborates the sayings and ideas of Jesus into long discourses; he dramatizes historical moments so that they take on an over-historical suggestiveness; he employs symbolism, as in the changing of water into wine; he employs analogy, as in the case of the opening of the eyes of the blind man or in the account of the raising of Lazarus; and he introduces into his account of the relations of the disciples to Jesus insights and intuitions which, by every evidence, they could have come to only after years of profound experience.

He himself tells us why he did this. He did it to set forth Jesus Christ as the very presence of the Creative Word within his own creation to redeem it from the power of the darkness, and in particular to bring to men that eternal life over which the darkness could have no power because it was

a participation in the very life of the Creative Word himself. He took the history long since made familiar by the Synoptic tradition, and by the power of his own genius, and, as he himself claimed, led by the Divine Spirit to guard him against misleading error, transformed the history into a philosophical theology of universal redemption without in the least concealing the simplicity of the Gospel of Love.

Such a view of the Fourth Gospel carries its own difficulties, of which a person may make a great deal if he be so inclined. It raises questions having to do with authenticity, inspiration, and authority. Those for whom authority requires word for word reproduction of what was originally said, or entirely objective description of what was originally done, will regard the view as quite destroying the authority of the Fourth Gospel. Such doubt would be defensible if this automatic reproduction and photographic description were what John was undertaking to give. But he expressly says that this was not what he set out to do. By this time, all the Synoptic Gospels were extant and in circulation, and he must have known them. He assumes these other Gospels as he writes his own, which is why he writes his own in the way he does. The only question we may properly ask concerning the authoritativeness of the Fourth Gospel is whether it actually accomplishes the purpose it was written to accomplish. The Fourth Gospel undertakes to set forth the *meaning* of the presence in the world of Jesus Christ, of the man himself, of his message, of his own experience, of his effect on others. He gives the climax to this meaning in the audacious assertion that all this was so because Jesus Christ was the Creative Word come in the flesh, thereby to become the Redemptive Word as well. The foundations of the Gospel history are in the eternal nature and purpose of God. Christ means eternal life for believing men because Christ is himself eternal life incarnate among men and on their behalf.

In the nature of the case, this is not logically demonstrable. This is set forth as the ultimate significance of an experimental possibility. But the experience does not come of itself: the experience calls for faith—faith that Jesus

Christ is the gift of God to sinful men to bring to them eternal life. Eternal life is not the last natural development of the gradations of life. It does not come according to the law of the natural. It comes according to a new law—the law of faith in Christ as come from God to transform and to redeem. What John says in effect, therefore, is this: "He who believes about Jesus Christ what I have here written, and commits himself wholly to it, will find thereby eternal life in the midst of this changing world of time; and the reason I have written these words is just that men might be brought to this belief and hence to this life." Does that result actually come to pass where such a faith exists? The answer is to be given in terms of actual experience: whoever accepts for himself the meaning of Jesus Christ which John here sets forth does actually find himself becoming the subject of a transforming experience. This experience, fully entered into, sets him at a point where he may have life beyond the power of anything to destroy. This is eternal life, and it was to enter into this life that men were created. Paul means exactly the same thing when he puts as the climax of human experience "the life hidden with Christ in God."

A definite framework of thought is discernible in the Fourth Gospel. By means of it we are confronted with a whole of truth that is consistent, impressive, comprehensive, and all-interpretive. The story of the life and work of Jesus Christ is given a cosmic setting, and becomes in turn the clue to the cosmic purpose. The main elements in this framework of thought are as follows: (1) God is the primal and uncreated source of all life and of all good. (2) God is not a solitary being, but is rather a Personal Fellowship, this fellowship constituting the deepest law of his existence. (3) One of the elements of the Divine Fellowship is the Word or the Son, and it is because of the Word that the power of the Godhead may be creatively manifest. (4) The divine creativity, however, encounters opposition. There is a condition known as the darkness, and it is relative to this condition that the Word creates. It is a hostile condi-

tion, but it is also the condition through which the purposes of the Creative Word are to be realized. (5) This accounts for the fact that the created world is imperfect, evil, and mortal: these characteristics arise not from the will of the Creative Word, but from the presence of the factor of hostility. (6) The opposition of God and not-God, or of light and darknes, or of truth and error, or of flesh and spirit, or of life and death, reaches its peak in man, and at this point God meets his supreme problem. (7) In order to win the victory in and through man, God insinuates himself into the very center of the arena of conflict in a new way, but a way for which all else was a preparation namely, by the Creative Word assuming the state and the condition of a man: *The Word became flesh.* (8) The Creative Word became the Incarnate Word in order to become also the Redemptive Word. He achieved a complete victory over the world of darkness and evil, because at every point where the two met, the Incarnate Word triumphed. (9) Death is the final instrument of the darkness, and it seemed that in the Cross the darkness at last conquered; but the apparent defeat only revealed how complete the victory was, since the Cross was answered by the Resurrection, and the Resurrection was the final step in securing and authenticating eternal life. (10) All that is thus made possible for men is actualized through the ministry of the Holy Spirit, whose illuminating, empowering, and sanctifying function is rooted in the Divine Fellowship which is God just as truly as is the Creative and Redeeming function of the Word. This is an outline of the general framework of thought which makes the Fourth Gospel so impressively coherent. A little elaboration may serve to clarify it.

For the author of the Fourth Gospel, God is the inexhaustible source of power, of life, of truth, of wisdom. Because of his creative will, the world comes into being, and in so far as it goes forth from him it is good. This forthgoing bespeaks the presence in him both of a purpose and of the will to carry it out. The exercise of the divine creativity discloses the existence of a principle of opposition. This principle of opposition John calls the "darkness." In

the metaphor of darkness and light he expresses his understanding of the fundamental opposition of existence. He uses other terms for the same purpose, for example, God and the devil; flesh and spirit; truth and error; love and hate; worldly and heavenly; knowledge and ignorance; freedom and bondage; life and death. The function of light is to dissipate darkness; the function of darkness is to resist the dissipation. All things arise out of the opposition of darkness and light—that is to say, out of the creativity of God grappling with a resistance. The cutting edge, so to speak, of the divine creativity is that constituent of the divine nature which John calls the Word.

The supreme issue of the conflict is man himself. Man's life derives, through the Word, from the life of God. The light that dwells in God in its perfection dwells also in lesser degree in man. But the life of man appears in that very world which at once expresses and resists God's will. That is to say, man participates alike in the light and in the darkness. This makes his very nature what it is—a duality. God makes him, but from the God who makes him he turns away. Some there are who receive him, and these are his true sons. They are not sons merely because God made them: they are sons because they enter into a new relation with him. They learn to walk in the light even as he is in the light. This new relation is made possible because of man's response to a special activity on the part of God.

This activity consists in the entry into human history of the Creative Word. He comes sacrificially in order to redeem and to perfect his work. Men cannot walk in the light unless they know what it is and unless it shines around them. The light they bring with them is quickly confused and made uncertain because of the surrounding darkness—that is, because of the dual nature of the world itself. There must be the world if there are to be men, but the very world that is the condition of men's existence is also the enemy of men's true life. The means of life is equally the means of death. Men are born into this world as perishing creatures in a perishing world, but the purpose

of their being born into it is that they might be born into another. If they are not born into that other world where alone is the true and eternal life, then they abide in darkness, that is, they remain subjects of death.

God, however, did not make men in order that they might remain subjects of darknes and death. He made them rather for light and life, and unless they find these his purpose is frustrated. He would therefore show them the true light, and he would bring them to the true life. What God *would* do in this respect, He is also *able* to do. This is so because he is not exhausted in his primary encounter with the darkness. The issue of that primary encounter is the "world". The world is a temporal achievement only, just because the stamp of the darkness is always upon it. But that constituent of God's very being which is the basis of the first encounter with the primeval darkness, and whose issue is the perishable world, is capable of a second encounter.

This second encounter takes place in the arena emerging from the first encounter. Or to put John's thought a little more simply—God is manifested in the world and its life, imperfect though these are; but within the world and its life he may make a still farther manifestation. The second is possible only on the condition of the first. The man who is subject to the law of sin and death which is an inseparable part of the first creation, is the man who is also the possible subject of a new creation. The possibility of this new creation is precisely in that in God which gives the possibility of the first creation.

This possibility is what John calls "the Word". It is through the Word that the fundamental divine encounter with the darkness is made. Hence John calls the Word the Mediator of light and life. It is through the Word that the light that is God shines into the darkness. It is through the Word that the life that is God enters the domain of death. This first form of the encounter never ends in complete victory. God through the creative Word secures all the endless forms of life with their climax in man, but every form of life, including man, is still in bondage to death. Every living thing is dual, because it is compacted of life

and the enemy of life. In man, the duality is most marked, most unmistakable, most tragic.

The first incomplete encounter of the Word and the darkness is therefore but a preparation for a second encounter. John asserts this truth in one brief statement of which his entire Gospel is the elaboration: "The Word became flesh, and sojourned among us." The sweep of his thought here rises to its majestic climax. Elsewhere, the Word works upon the darkness, so to speak, from the outside. But now the Word comes directly, concretely, personally, into the very sphere of the darkness, and he comes in that form which the darkness can most completely frustrate. He comes in the form of the human. Man who can rise the highest can sink the lowest. Man in whom God has put the most can return to God the least. There is no place in which God can be so completely frustrated as in man. Here evil can be most victorious. Here the reign of death can be most complete. But here also God has most to gain, and where he has most to gain he will pay the highest price. He pays that price in the Word becoming flesh. To use the more simple language of faith, God sent his Son to die on behalf of men, that by his death they might be delivered from bondage to sin. Or to say it still otherwise, the eternal Son of the Father broke into the domain of Satan, to release men from Satan's power, and to make them sons of his love.

The Word as thus manifest in the flesh is Jesus Christ. In no other way than this can John account for him and for all that he means for men. Here is the life that is God, the light that is God, the truth that is God, the love that is God. The light that until now has been but faintly seen at last shines clear. The life that until now has been uncertain and perishable at last appears in its fulness. The law that worketh sin and death was given by Moses, but grace and truth came by Jesus Christ. The unseen God is now finally declared in all his fulness. This Incarnate Son is the light of the world which already was made through him. They who walk in this light will be secure from the darkness. The light they have is the light of eternal life, and according as this life is possessed the creative purpose is revealed and fulfilled.

A Christian Perspective of Social Change

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Social change can best be discussed in the larger context of its relationship to social control. Classical theories of social change reflect that much change is essentially the shifting of methods and objectives of social control. Social change involves mutations in the structure and function of society, whereas social control is primarily an attempt to regulate behavior in terms of the wishes and needs of the people.[1] The integral relationship between social change and social control is seen graphically in the nature and function of religion in society. Sociologists and psychopathologists tend to conceive of religion merely as a means of social control. Primarily this is because the areas of their observation bring this aspect of religion most forcibly to their attention. But it is the purpose of this paper to show that religion has been the agent of social change, also, and that these social changes have in turn become determinative of the forms of social control that the religious group adopted in their new culture. In the first place, the structure and function of society has been altered through religious experience; and, in the second place, these alterations have exercised obligating power over the wishes and needs of the people.

The basic modal forms[2] of social change are reflected in the religious world-view depicted by Hebrew writers in the story of the divine-human encounter of the Hebrew people with their God. Man was commissioned to subdue nature and have dominion over the lower animals. It was not long before he found that he himself had a lower nature over which he was not the master, and that a part of his commission was to gain the mastery over himself. Out of this two-fold commission came the physical, biological, social, and psychological sciences. In fact, the most profound social changes in history have been effected by man's discoveries concerning the external world of nature and the

internal world of his own spirit. For example, the discovery of the heliocentric nature of the universe by Copernicus and his predecessors, the description of the developmental nature of animal life by Charles Darwin, and the attempts of a large number of psychologists to discover the laws of human nature—all these have been man's efforts to gain dominion over nature, and they have inaugurated world-wide social changes. Most recently the Promethean discovery of atomic energy has thrust man back upon the necessity of gaining dominion over himself. Social control is the inescapable end result of social change. In a real sense, social control and social change are separate aspects of the same process.

Another form of social change is reflected in the divine commission to the Hebrews to be fruitful and multiply, and the divine promise that their seed woud be as the sands of the seas. Thus the sexual energies of the individual and the group were related to the larger community of the people of God and given a safe mooring for constructive achievement. Just as scientific invention as an instrument of social change necessitated forms of social control, even so the capacity to consort and produce offspring as an instrument of social change has necessitated varying forms of social control. The milder and more normal methods of control are the institution of the family, the movement for planned parenthood, and the professional necessitation of later marriages. The harsher and more abnormal methods of control are the development of a socially approved homosexuality, as among the Greeks; the development of a stringent asceticism, as in the Middle Ages; and the drastic method of war as a means of exterminating excessive population or as a reason for increasing the fecundity of the people.

Furthermore, cultural improvement and decline as a mode of social change is seen in the nature of the covenant relationship between Jehovah and his people. The Hebrews were to be holy as Jehovah was holy. They were to come apart, be separate, and live in rapport with the nature and

purpose of Jehovah. Theirs was to be a new sort of culture, based upon the character and purpose of their God, and upon a rejection of the cultures of the people around them.[3] The process of social change within the social group is clearly seen, also, in that the law codes were under continual revision from the influence of the prophets. A cursory comparison of the various codes of the Hebrews reflects these changes within the culture of the people of Jehovah.[4]

Now it is in order to look at the relationship between religious experience and the nature of social control and social change consecutively. Freud has said that the renunciation of instinctual needs and the forcing of labor are the two forms of social control that characterize all civilizations. The Hebrew-Christian tradition affords illustrations of both these types of social control. The Egyptians had a highly developed civilization which was even reaching out toward an ethical monotheism. That civilization, however, was built upon the repression of the instinctual needs of everyone except the ruling class, and upon the forcing of a slave labor of which the Hebrews were a part. The sense of mission that gripped Moses had its beginning in this milieu. Sorokin's "repression theory"[5] of social change is particularly applicable here, because great instinctual needs of the people were being repressed and at the same time energy was being generated for revolt and change; social change was to occur as a spontaneous demand for the recognition of the personalities of the Hebrews. Likewise, Veblen's theory of technological determinism[6] in social change may be brought into this picture to emphasize the fact that the Hebrews' working habits had become such as to call for a social revolution. Likewise, however, Weber's theory of the determinative nature of religious experience[7] in social change is equally applicable in that Moses experienced and transmitted his sense of obligation to Jehovah in effecting social changes. These three aspects of the social upheaval associated with the Exodus reflect that social change is multilateral and not unilateral, and they also reflect the need for the expansion of the concept of religious experience to include an adequate

social order that will accommodate the legitimate, instinctual needs of the people. It is not unlikely that strong religious sanctions were set by the Egyptians on their practices with reference to the treatment of minorities, just as Americans have found religious sanctions for enslaving social minorities.

The reciprocal relationship of social control to previous social changes is seen in the Mosaic covenant. The things that the Hebrews had learned in the adversity of Egyptian bondage became criteria and instruments of social control in their new culture. An outstanding example of this is seen in the Deuteronomic law concerning the Sabbath. The Hebrews were urged to rest on the seventh day and to allow all those who were laboring for them to rest. This law is not only a religious command, but, in that day of combined communal institutions, it was also a clearly stated labor law. And this labor law was referred to the experience the Hebrews had had in Egypt: "Remember that you were once slaves in the land of Egypt . . . Hence . . . Keep the sabbath." (Deuteronomy 5:14)

Furthermore, this social change worked within the framework of Hebrew social controls in their new society. Under the influence of Solomon, the needs and the wishes of the people were again repressed to the point of breaking, and Israelites themselves were again placed in slavery to build the temple and to carry out the other ambitious programs of Solomon. The work of such prophets as Samuel had prepared the way for social change, and the activity of such leaders as Rehoboam effected it. In the upheaval of the division of the Kingdom, the structure of government underwent change.

Later similar social changes were seen in the closet proximity with the activity of the prophets. Jeremiah preceded the Exile, and Deutero-Isaiah and Ezekiel witnessed it, having much to do with the direction of the lives of the people during those dark days. After the Exile, the work of Nehemiah set into motion the forces of conservation and social control characteristic of the re-established Jewish society. Here again, the experiences of the Exile were de-

terminative of the forms of social control that were adopted later. The outstanding illustration is the attitude and practices concerning mixed marriages which produced a stratification of structure in Palestinian society.

Similar illustrations of the functional relationship between social control and social change can be selected from the New Testament. The religious despotism of the time of Jesus was such that the instinctual needs of the people were almost completely frustrated, and the major portion of their time was taken up with the support of an elaborate system of tithes and offerings. Every act of the people was under some form of control for the purposes of religious regimentation. The diseased and the hungry were left outside the gates, and the chasm between the priestly aristocracy and the poverty-stricken people of the land was impassable. The structure became top-heavy and began to change, and Jesus and the apostles had tremendous personal influence upon the direction of this social upheaval. The religious experience of the early church was an instrument of social change. The wonderful fellowship of the Christians reflects that the stifling frustrations of the law had a determining effect on the procedures of such meetings as the Jerusalem conference when the Christians sought to channel and control their experience in relation to each other in the Graeco-Roman world.

It is readily seen from the foregoing analysis that the essential relation between social change and social control, when stated in terms of religious experience, is that of the relationship between the conservative, priestly, institutionalized religious experience on the one hand; the prophetic, spontaneous, unconventional sort of religious experience on the other. A description of these two sorts of religious expressions is in order.

Religion does have a conserving function to perform within society. It is one of the agencies of social control in modern life just as it was in ancient society. In its best and most desirable form, this sort of religious experience is the religion of common sense which is the individual's ca-

pacity and willingness to learn from experience and to profit from the experience of the race. It is the appreciation of historical perspective that saves the individual and society from many an error. On a less conscious level this conserving tendency in religion is the reverence for that which is old and the need for older people with whom we can identify as individuals and groups. On a more unconscious level, this conserving tendency in religion is rooted in a fear of the unknown and a desire to regress to an infantile state of almost intrauterine dependence. As Rank has pointed out, this looking back at Sodom, this yearning for the fleshpots of Egypt, is native to all people. It is the beginning of all anxiety and the turning away from the reality of present and future in favor of the fantasy of the past. On its most pathological level, the conserving tendency in religious experience is the *compulsion to conformity* and the open resentment of all suggestion of change. It is here that conservatism becomes rancid and poisons the spirit of the individual and society. Here the individual or group makes its own experience normative and compels uniformity, repression, and regimentation. Here spontaneity is suspect, and society settles to its smoothest level and stagnates.

A similar analysis of prophecy reveals that it also appears on qualitatively different levels of experience. On its highest level, prophecy consists of the capacity to learn from experience to the extent that positive, realistic plans for future profit can be made. This is, roughly, what Giddings calls "societal planning and engineering" in the language of sociology. Prophecy consists of gathering up what is best in the past, evaluating the inadequacies of the present, and projecting in the direction of that which is better for the future. It bends the moral dynamics of the past in the direction of social reconstruction for the future. On a less exalted but none the less valuable plane, however, prophecy is the ameliorating tendency which comes with mature judgment. Here the prophet is the one who can understand the emotional commitments of the more conservative, and enter into the enthusiasm of the more radical. He is usually

an older man who, although he dreams as an older man should be able to dream, also has the eternal youth which helps him to see visions. On an even lower plane, however, prophecy becomes a compulsive rejection of all authority, which rejects any reasonable respect for authority and rampantly proposes change, not for the sake of change itself, but for the emotional satisfaction of rebellion. On its lowest and most disastrous plane, prophecy becomes anarchic, and the prophet becomes willing to exchange chaos for order, and loses all perspective except his own megolomania.

Several conclusions may be drawn from this description of the characteristics of and functional relationship between social change and social control in terms of the religious concepts of prophecy and conservatism:

The first conclusion is that neither prophecy nor conservatism is necessarily a good within itself. The element of compulsiveness in either is a determining factor of the relative value. Either compulsive conservatism or compulsive prophecy can be equally dangerous. The only difference lies in the form that the danger takes.

The second conclusion is that prophecy and conservatism are not antithetical to each other, but reflect the separate sides of a paradoxical relationship in human nature: the paradox of necessity and freedom, rest and activity, security and anxiety in human nature.

The final conclusion is that social progress lies along a line of balance between these paradoxically necessary forces in society: the forces of change and the forces of conservation. Speaking in terms of religious experience, this balance is seen in the relation between the two aspects of the religious consciousness suggested by Otto in his book, *The Idea of the Holy.*[8] Otto says that the religious consciousness arises out of two feelings: the sense of curiosity in the presence of the mysteries of the world, and the sense of reverence in the presence of the tremendousness of the world. It may be said that the priestly, conservative person is seeking for reverence and becomes dangerous only when he loses his sense of curiosity and teachableness concerning the mysteries

of the world in which he lives. It may be also said that the prophetic proponent of social change is seeking for the world changing secrets which nature holds and becomes dangerous only when he loses his sense of reverence for that which changes not in the universe and in human nature. It is characteristic of this age that the most significant prophecy is coming from the spiritual implications of the discoveries of scientists. And conversely, it is true that the scientists, like the creator of Frankenstein, are calling upon the spiritual resources of the social and religious order to help them in the task of controlling that which they have discovered. It seems that the only hope for the world lies in the mutual cooperation in societal planning and spiritual regeneration through worship on the part of both these forces of growth and conservation in the world today. It is a known fact that religious workers cannot shut up the Pandora's box of scientific discovery and thereby solve the problem of society; nor can the scientists who filled the box solve the problem by adding to its contents, lest all become ten times more the children of hell.

What then is a functional social strategy for a Christian group? In the first place, an organization such as the Southern Baptist Convention should not be a mere reflector of the least common denominator of public opinion, but should have a substantial body of historical and contemporary fact upon which to base its strategy. We should not be as sheep in the midst of wolves without the wisdom of the serpents. This implies that if we are to carry out the commission of Jesus in the world we must have our eyes open to the facts of the world about us and our hearts wise with the wisdom of the serpents concerning the ways of the world. This implies that we as Christians shall master the scientific method of discovering, testing, and improving the operation of the laws upon which human nature and society works. This is basically an appeal for the development of a spirit of clinical research within the body corporate of the church. It is not enough to have a normative theology, but to develop ways of knowing the actual clinical facts as to the application of

the theology to the lives of people. In theological education this implies the training of a student not only to study what religious experience *ideally* is but to discover what it *actually* is. As it stands, theological students have such little experiential and clinical bases for their opinions of the human experience of religion that their concepts of what it ought to be are often distorted, fantastic, and out of touch with the facts in the case. In the organization of the theological curriculum, the various pursuits of a student should be vitally related to the actual clinical situations in which that knowledge shall be used. This implies a more individualized and less "assembly-line" technique of teaching. The minister does not work in a social vacuum, and neither should he be trained in one.

Furthermore, in the practice of the organization of the denomination, a research council should be established which would have as its duty, not the dissemination of moral instruction, but the discovery and analysis of social facts which are pertinent to the attention of the denomination. The appalling fact about most religious discussions of social issues is the total absence of factual information and the predominance of emotional heat. These two things combined lead to actual distortions of the truth. The research council should have as its objective the discovery of the laws upon which the social and spiritual order operates and these factual laws would in turn become the basis for values. It stands as axiomatic that values based upon error overlook the first value: fidelity to factual truth. The spirit of research takes this one value and elevates it to supreme position. In such a spirit the methods of the scientists have much to offer the Christian strategist. And as we use these methods, we must remember that they are not antithetical to our faith but have in many instances been a by-product of historical Christian principles of the freedom and worth of the individual.

In the second place, the Christian strategist knows that the the principle of truth divorced from the principle of love as a value is destructive. The search for scientific truth can be an

end within itself because it is truth, but the *use* of that truth implies a higher set of values. The Christian strategist therefore knows the damage that can be done through a prostitution of the truth. Even the social reactionary is a person for whom Christ died and should be treated as such. And the use of truth in relation to people who have not had advantages, opportunities, and freedom that have been afforded the person who has had such privileges necessitates Christian stewardship of a vision. The man with a heavenly vision cannot afford to be disobedient to it. This implies that the principle of the cross be applied to the life of the one who has the vision. He must be free from venom.

In the third place, the strategist must come to grips with the concept of time. He must make a decision as to the *natural limitations* that circumscribe his social planning for the realization of his ideal. He must with patience accept these natural limitations. Then, he must plan a long term program in which he will gradually overcome these limitations. Furthermore, he must detect *artificial* limitations of *obsolete* traditions (that is, traditions which no longer serve the community) and with courage set about eliciting cooperation in the removal of these traditions. Here his strategy is to take the moral energy residing in other active and powerful traditions to remove the tradition that is obsolete. In other words, he bends the prevailing, valuable and powerful mores in the direction of a constructive progress. He takes that which is inherently vital in his organization and removes that which is withered. This is cultural pruning. It involves re-education, the use of a new body of facts, and the implementation of moral inspiration in the moving of groups. Here the conscious methods of social change which Ellwood describes are particularly applicable.[9]

Finally, the ends toward which the strategist works determine his success. In practical terms, this means that there is a distinction between the personal ends and the end of the social good. And again this implies that the principle of the cross is active in the strategist. The question of the ends for which the strategist works attracts the attention

away from the strategy and focuses it upon the strategist. What manner of man is he? Is he Christian or Machiavellian?

FOOTNOTES

1. Dr. O. T. Binkley, Lecture Notes.
2. MacIver, **Society,** pp. 403 ff.
3. Leslie, **The Religion of Israel and Its Canaanitish Background.**
4. Pfeiffer, **Introduction to the Old Testament.**
5. Sims, **The Problem of Social Change,** p. 391.
6. Ibid., pp. 300 ff.
7. Weber, **The Protestant Ethic.**
8. Otto, **The Ideas of the Holy.**
9. Ellwood, **The Psychology of Human Society.**

Steps of Deviation in the Early Christian Church

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The purpose of this brief study is to point out some steps of deviation taken by the early Church from the New Testament teachings and practice. The writings of the Ante-Nicene Fathers[1] will naturally indicate these steps, but will not precisely date them, because in general the Fathers did not originate anything new in their writings: they were writing of practices and beliefs held in common by the Christian community of which they were a part. Therefore, the actual beginning of these steps of deviation is to be dated earlier than the writings which reveal them.[2]

As the Christian churches grew and spread changes were bound to arise, for time implies change and change is not in itself wrong. But any change which reveals a fundamental departure from New Testament spirit or teachings must be labeled as wrong. This is so because the New Testament faithfully portrays the will and mind and spirit of Jesus Christ, the Founder of His Church—and the Holy Spirit, whose task it is to continue to witness of Christ to His disciples, will not, nay, can not misrepresent or deny the mind and spirit of the Master. The Holy Spirit is consistent—He does not contradict or violate Himself—He continues to lead Christians into all truth. If then, in the course of Christian history, there are found, whether in others or ourselves, attitudes and practices which are alien to the spirit of the New Testament, they are to be reckoned as errors and treated as such.

It is evident that not all deviations can be considered in the brief scope of this study: therefore only those which are regarded as the most fundamental and far-reaching in their effects can be considered, viz.: (1) The Rise of the Episcopacy; (2) Concept of the Church; (3) Sacerdotalism; (4) Sacramentalism; (5) Emphasis on Works in Salvation. It is seen at the outset that all five subjects are related, that none has a separate beginning from the others—but that

in the common attitude that gave rise to one, is to be found the cause for the rise of others. But they are treated separately, for in a sense they are all distinct and different in their effects upon the later development of the Catholic Church.

I. Beginnings of the Catholic Church

In the study of the growth of the Christian Church certain arbitrary divisions are made for the convenience of the student. Those generally accepted are as follows: (1) The Apostolic Church, beginning at Pentecost and extending to about 140 or 150 A. D., which would include the lives of the Apostles and those immediately following them. (2) The Old Catholic Church, which arose out of the Gnostic and Montanist struggles during the second part of the second century, showing marked developments resulting from this struggle. (3) The Roman Catholic Church proper may well be dated as beginning during the fifth century. The tendencies which resulted in the Roman Church had been present for a long time, but their complete maturity did not come until the time of Innocent I (bishop of Rome 402-417) and especially Leo I (bishop from 440-461) who in 445 procured an edict from the Western Emperor Valentinian III ordering all to obey the Roman bishop as having "the primacy of Saint Peter."[3]

The word "Catholic" in its original meaning of "general" or "universal" is first used by Ignatius, bishop at Antioch, in his *Epistle to the Smyrnaeans,* written at Troas in 107 A. D.:

> "Wherever the bishop shall appear there let also the multitude be, even as wherever Jesus Christ is there is the Catholic Church."

The word is also used in the *Encyclical Epistle* of the Church at Smyrna to the Church in Philomelium (c. 150 A. D.) and in the *Muratorian Fragment* (c. 170 A.D.), with the meaning of "orthodox" as opposed to "heretical."[4] The word was significantly appropriate to designate the nature of the Christian Church, and Walker states that by the

latter third of the second century the Church was calling itself the Catholic Church.[5]

Deviations to be studied can be located in the second and third centuries A.D., that is, within the period of the Old Catholic Church. Let it be remembered, however, that the Old Catholic Church is not the Roman Catholic Church. Although the tendencies which resulted in the latter are to be found in the former; nevertheless between the two there is much difference, as will presently be seen.

II. Steps of Deviation

A. *The Rise of the Episcopacy.*

"The most important and also the most difficult phenomenon of the period . . . is the rise and development of the episcopate as distinct from the presbyterate."[6] The New Testament uses the two words 'episcopoi' and 'presbuteroi' interchangeably, and gives no hint as to the spiritual supremacy of one man over the church. From his thoroughly materialistic viewpoint Ernest Renan calls the development of the episcopacy the most profound transformation in history, a triple abdication: first the congregation submitting its power to the bureau (*i. e.* college of presbyters), then the bureau of the president (*i. e.* bishop) who could say, "Je suis le club."[7]

Three distinct steps are noticed in this extraordinary development:

1. *The Power of the Bishop.*

From the New Testament viewpoint those men who are appointed by the Holy Spirit as leaders in the Church do not have any dominion over the faith of others, but rather they are the ministers, that is, the servants, of their brethren in Christ. Paul explicitly states his own position in II Cor. 1:24: "Not that we have lordship over your faith, but are helpers of your joy . . . " and Peter carefully exhorts the elders to "shepherd the flock of God which is among you . . . not . . . as lording it over the charge allotted to you but becoming examples to the flock." (I Peter 5:1-3).

But the testimony of the Fathers consistently betrays a far departure from this position. As early as 107 A.D. Ignatius presupposes the episcopate as distinct from the presbyterate as already existing. His plea throughout all his epistles is for unity, which is to be achieved through complete subjection to the bishop.

To the *Ephesians* he writes (ch. iv):

> "Wherefore it is fitting that ye should run together in accordance with the will of the bishop . . . For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp."

And again in ch. vi he states,

> "It is manifest . . . that we should look upon the bishop as we would look upon the Lord Himself."

To the *Magnesians* he writes (ch. vi),

> " . . . I exhort you to study to do all things with a divine harmony, while your bishop presides in the place of God and your presbyters in the place of the apostles along with your deacons . . . "

The *Trallians* he thus exhorts (ch. iii),

> "In like manner let all reverence the deacons as an appointment of Jesus Christ . . . and the presbyters as the sanhedrin of God, and assembly of the apostles. Apart from these there is no Church . . . "

And he tells the *Smyrnaeans* (ch. ix) that,

> "He that doeth aught without the knowledge of bishop rendereth service to the devil."

Thus early arose that fatal exaltation of the pastor. Paul also pleads for unity in his epistles[8]—but never on the basis of subjection to a man, but of subjection to the Holy Spirit. An enormous gap separates the two on this subject.

Irenaeus represents the episcopate as "the continuation of the apostolate, as the vehicle of catholic tradition, and the support of doctrinal unity in opposition to heretical

vagaries."[9] He exalts the bishops of the original apostolic churches, and speaks with great emphasis on an unbroken episcopal succession as a test of apostolic teaching and a bulwark against heresy. In his *Against Heresies,* written about 175 A.D., in *Book III,* ch. iii, he traces the succession of bishops of Rome down to the present bishop Eleutherus, and then argues,

> "In this order and by this succession the ecclesiastical tradition from the apostles, and the preaching of the truth have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the Apostles till now, and handed down in truth."

And in the same Book, ch. xxvi, he reasons,

> "Wherefore it is incumbent to obey the presbyters who are in the Church—those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate have received the certain gift of the truth, according to the good pleasure of the Father."

His reasoning is logical, but his basic premise is false, that is, that episcopal succession absolutely guarantees orthodoxy of teaching.

Somewhat later in the same century Tertullian, in *De Prescriptione Hereticum,* ch. xix, also emphasizes episcopal succession as the guarantee of the "true Christian rule and faith . . . the true Scriptures and exposition thereof and all the Christian traditions." But it is in Cyprian in whom Old Catholic episcopalianism reached its maturity in the middle of the third century. He closely ties in the claim of episcopacy with the idea of special priesthood and sacrifice, as will be seen below. The bishops are the bearers of the Holy Spirit who passed from Christ to the Apostles, from them by ordination to the bishops, and thus propagates itself in an unbroken line of succession. In his *Epistle to the Lapsed* (c. 250 A.D.) he quotes Matthew 16:18, 19 as our Lord "describing the honour of a bishop and the order of His Church" and continues,

> "Thence, through the changes of times and successions, the ordering of bishops and the plan of the Church flows onwards: so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers."

The Epistle to Pupianus contains his famed maxim,

> " . . . they are the Church who are a people united to the priest and the flock which adheres to its pastor. Whence you ought to know that the bishop is in the Church, and the Church in the bishop; and if any one be not with the bishop, that he is not in the Church."

But with all the stress on the eminence of the bishop, the essential equality and fraternity of bishops is strenuously held. Irenaeus frankly opposed the Roman bishop Victor; and Cyprian, in the Seventh Council of Carthage in September 258, assembled on the matter of heretical baptism, thus replies to Stephen, bishop of Rome, who had condemned former proceedings,

> "It remains, that upon this same matter each of us should bring forward what we think, judging no man, nor rejecting any one from the right of communion if he should think differently from us. For neither does any of us set himself up as a bishop of bishops nor by tyrannical error does any compel his colleague to the necessity of obedience; since every bishop . . . has his own proper right of judgment, and can no more be judged by another than he himself can judge another."

2. *Rise of Metropolitan and Patriarchal System.*

The forces of necessity, human nature, and human weakness were already beginning to run their course, and in this same period we find the beginning of the Metropolitan and Patriarchal systems. The city bishops, and especially those of the Apostolic Mother Churches (Jerusalem, Antioch, Alexandria, Ephesus, Corinth, and Rome) are exalted above their fellow country-bishops (the 'chorepiscopoi').

3. *Beginning of Ascendancy of Rome.*

Again, quite logically, and very normally and gradually, the church at Rome and its bishop began to assume pre-

eminence, and for several reasons: its position in the capital city of the Empire, its antiquity, its firmness under persecution, and its benevolent care for the suffering. Clement of Rome (c. 100 A.D.) in writing to the Corinthians assumes more or less authority; Ignatius commends the Roman Church for its lead in charity; Irenaeus in *Against Heresies Book III,* ch. iii, routs his adversaries by

> "indicating that tradition derived from the apostles of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul . . . For it is a matter of necessity that every Church should agree with this Church on account of its pre-eminent authority . . . "

And Tertullian, before 200 A.D., in his *Against Heretics,* points to Rome as the source of apostolic authority (ch. xxxvi).

In this brief period, then, a big departure was made from the teachings and practices of the New Testament. This departure was never reversed, but continued to its fatal and logical conclusion, the despotic totalitarianism of the Roman Catholic Church. But from Christ we hear these words, "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be the servant of all."[10]

B. *Concept of the Church.*

The New Testament concept of the Church is clearly that of a brotherhood, a fellowship, of men and women who know God in Christ through experience, and have banded themselves together, under the leadership of the Holy Spirit, to carry out His will in their lives. In this determination they help one another in the Christian life, and strive to win others into this same relation to God in Christ. Figures

used include those of a building, of which Christ is the chief cornerstone;[11] a body, of which Christ is the head;[12] and a bride, of whom Christ is the husband.[13]

In our period, though, this concept is radically perverted. Instead of being the Proclaimer of Truth, which is Christ, the Church becomes the final Repository of Truth; instead of being Christ's Instrument to lead men to salvation, the Church becomes the Realm of Salvation, and inevitably the Holder and Guarantor of salvation; instead of being a means toward an end, the end being the identification of one's life with Christ, the Church becomes an end in itself, it becomes autotelic, and almost autotheistic. All this is based upon its identification of itself, that is, its organization, with the Church of Jesus Christ—so that any one who is without the organization is without the Church of Christ. In the view of the Fathers, "every theoretical departure from this tangible, empirical, catholic church, is heresy; every practical departure is schism, or dismemberment of the body of Christ; either is rebellion against divine authority and a heinous, if not the most heinous sin."[14]

What do they say? Ignatius proposes unity through the subjection to the bishop, and rebellion against him is rebellion against Christ and God; so in his epistle to the *Philadelphians,* ch. iii,

> "For as many as are of God and of Jesus Christ, are also with the bishop."

In the same spirit are Clement of Rome, *The Epistle from Smyrna* on Polycarp's martyrdom, and the *Shepherd of Hermas.* Irenaeus calls the church "the haven of rescue, the way of salvation, the entrance to life, the paradise in this world, of whose trees, to wit, the holy Scriptures, we may eat, excepting the tree of knowledge of good and evil, which he takes as a type of heresy."[15] In his *Aganist Heresies, Book III,* ch. xxiv, there is a typical statement,

> "For this gift of God [*i. e. salvation*] has been entrusted to the church . . . and all the other means through which the Spirit works; of which all those are not partakers who do not join themselves to

> the Church . . . For where the Church is there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace . . . "

Tertullian compares the church to Noah's ark (which becomes a classic), and Origen flatly says, "Out of the church no man can be saved."[16] And Cyprian, especially in his *Of Unity of the Church* (c. 251 A.D.) most distinctly and forcibly developed the old catholic doctrine of the church, her unity, universality, and exclusiveness. So he speaks in *Treastise I,* ch. vi,

> "He can no longer have God for His Father who has not the Church for his mother. If any one could escape who was outside the ark of Noah, then he also may escape who shall be outside the Church."

David Schaff states it well, "He substituted for Tertullian's 'outside of Christ there is no salvation' the dangerous expression 'outside of the church there is no salvation.' "[17]

All these teachings and reasoning are correct if by the term "Church" is understood what Christ meant and what the New Testament teaches. But the primary fallacy was that of identifying the Kingdom of God with the institution of the organized Christian Church; of identifying the spiritual unity of the Church with unity of organization; of equating obedience to the commandments of Christ with blind subjection to the bishop; and of limiting the work of the Holy Spirit exclusively to the organized Church and its succession of bishops. The New Testament teaches that out of Christ there is no salvation; Cyprian states that out of the (visible) Church there is no salvation; and from this it is only a step to the dictum that out of the Roman Church there is no salvation.

C. *Sacerdotalism.*

The New Testament nowhere represents the Christian ministry as a priesthood, a mediatory office. There is only one mediator between God and man, Christ Jesus,[18] and through Him all believers have free and equal access to God.[19] All believers are priests before God,[20] and all have one High Priest, who is Jesus Christ.[21]

But very early the distinction arose between clergy (*i. e.* the 'kleros', the word used by Peter in reference to the people[22]), and laity. Ignatius, though not representing the ministry as a sacerdotal office, nevertheless speaks of the clergy as a necessary medium of access for the people of God: so to the *Trallians* ch. vii, he writes,

> "He that is within the altar is pure, but he that is without is not pure; that is, he who does anything apart from the bishop, and presbytery, and deacons, such a man is not pure in his conscience."

Clement of Rome, in arguing by analogy,[23] draws a significant and fruitful parallel between the Christian presiding office and the Levitical priesthood—but in this innocent analogy is to be found the germ for the whole system of sacerdotalism so logically and fatally developed by Cyprian. Tertullian is actually the first who expressly claims sacerdotal power on behalf of the Christian ministry, and calls it 'sacerdotium.' So he speaks in his *Exhortation to Chastity,* (c. 204 A.D.)

> "Thence, therefore, among us the prescript is more fully and more carefully laid down, that they who are chosen into the sacerdotal order must be of one marriage . . . "

And in *Of Baptism,* in reference to baptism, he says,

> "Of giving it the chief priest (who is the bishop) has the right . . . "

But it is Cyprian who claims for the Christian ministry all the privileges, functions, and duties of the Jewish priesthood, considering it as a mediating agency between God and congregation. He generally applies 'sacerdos' to bishops and calls his colleagues 'cosacerdotales.' One example will suffice. In *Epistle LIV,* to Cornelius (c. 252 A.D.) as he argues from the Old Testament Levitical priesthood, he speaks of Christian ministers as priests, and says,

> "When, then, such and so great examples . . . are precedents whereby the priestly authority and power by the divine condescension is established,

> what kind of people are they who . . . [are] enemies of the priests and rebels against the Catholic Church?"

D. *Sacramentalism.*

The New Testament view of salvation is that it is a spiritual regeneration whereby a man is born into the Kingdom of God:[24] it is a purely spiritual matter between God and man. The two conditions for man to fulfill are repentance and faith.[25] Through faith, by grace, is a man saved, and nothing else is necessary, nothing else finally matters. Salvation is a process so mysterious and inscrutable, that it is only detectable in its results.[26]

Two ordinances are given, Baptism and the Lord's Supper, which are symbolic of this spiritual experience. Their value lies in their symbolism, and blessings accrue to the participant only if he has the right spirit—in themselves they have no intrinsically supernal worth.[27] So, in transforming these symbolic ordinances into means of grace, and in limiting God's grace to these (and other) ceremonies, the Early Church transformed a vital spiritual experience into a material transaction administered by the priest. And indeed the very strength of the priesthood lies in the sacramental system—without the sacraments the priest is nothing.

1. *Baptism.*

The New Testament in no place teaches that the act of baptism contributes to salvation, or that the physical water of baptism can cleanse man from his sins. On the contrary, says Peter, it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God."[28] Baptism is enjoined after salvation,[29] and it is a picture of the believer's death, burial and resurrection with his Lord.[30]

But very early does perversion creep in. *The Shepherd of Hermas* (c. 140 A.D.) says the church is built upon baptism, and salvation is predicated upon baptism: thus *Vision III,* iii,

> "Hear, then, why the tower is built upon the waters. It is because your life has been, and will be saved through water."

Justin Martyr (c. 153 A.D.) in his *First Apology,* LXI, "On Christian Baptism," makes the statement,

> "Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated . . . And that we may obtain in the water the remission of sins."

Clement of Alexandria calls baptism a "healing medicine"[31] and Tertullian *On Baptism* has much to say,

i: "Happy is our sacrament of water in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life . . . But we, little fishes, after the example of our 'IXTHUS' Jesus Christ, are born in water . . . "

ii. "Is it not wonderful, too, that death should be washed away by water?"

iv: "All waters, therefore, . . . do, after invocation of God, attain the sacramental power of sanctification."

And the testimony of Cyprian is consistent. In *Epistle LXII* he says,

> "For by baptism the Holy Spirit is received . . . By which is also signified the very baptism of saving water, which is indeed once received, and is not again repented."

Since baptism has sacramental value, it is administered to infants, lest they die in their sins, and Cyprian recommends that the child be baptized right at birth.[32] Others would wait, as did Constantine, until as near death as posible so as to be washed from the greatest number of sins.

2. *The Lord's Supper.*

The New Testament attaches no sacramental value to the material elements of the Supper. At its institution the Lord commanded that His disciples partake in rememberance of Him;[33] and Paul, writing to the Corinthians, speaks of it as a symbol of the communion of the believer with the blood and body of Christ,[34] and a symbolic declaration of the promise of Christ's return.[35]

But two ideas were introduced which early transformed the simple, symbolic supper into a sacrament. The first idea was that of the Real Presence of the Lord in the elements, *i. e.* transubstantiation. Ignatius, in his epistle to the *Ephesians,* calls the supper the "medicine of immortality, and the antidote to prevent us from dying." And in his letter to the *Smyrnaeans* he thus speaks of the dissenters (ch. vii):

> "They abstain from the Eucharist and from prayer because they confess not that the Eucharist is the flesh of our Saviour Jesus Christ."

Justin Martyr, around 153 A.D., thus writes in *I Apology, LXVI*:

> "Not as common bread and common drink do we receive these . . . so likewise we have been taught that the food which is blessed by the prayer of His word . . . is the flesh and blood of that Jesus who was made flesh . . . "

And Irenaeus, in *Book IV* of *Against Heresies,* ch. xviii, teaches

> "For . . . the bread which is produced from the earth receives the invocation of God, and is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly."

Tertullian, in ch. ix of *On Modesty,* in a prime example of allegory, interprets the Parable of the Prodigal Son, and makes the fatted calf represent the Eucharist. So the son

> "feeds upon the 'fatness' of the Lord's body—the Eucharist, to wit."

Likewise Cyprian represents the Supper as having life-giving properties.[36]

The second idea which is introduced is that of Sacrifice, which is the logical outcome of the first: for if the bread and wine are the body and blood of Christ, then every time the bread is broken and the wine is poured out, then Christ is being sacrificed anew. Irenaeus calls the supper a sacrifice, but insists that it must be accompanied by a pure heart,

a worthy life.[37] Justin Martyr develops the idea more fully in *Dialogue with Trypho,* c. vii,

> "Accordingly, God, anticipating all the sacrifices which we offer through this name, and which Jesus Christ enjoyed us to offer, *i. e.* the Eucharist of the bread and the cup . . . "

And Cyprian, following his teacher Tertullian, has this to say in his *Epistle LXII* where he rebukes those who

> "do not that which Jesus Christ our Lord and God, the founder and teacher of this sacrifice, did and taught. For if Jesus Christ . . . has first offered Himself, certainly that priest truly discharges the office of Christ who imitates that which Christ did; and he then offers a true and full sacrifice in the Church to God the Father, when he proceeds to offer it according to what he sees Christ Himself to have offered."

The logical outcome of the introduction of the ideas of Real Presence and Sacrifice into the Lord's Supper is the present complex, elaborate service of the Mass—certainly a far departure from Christ's memorial meal in the upper room.

E. *Salvation and Works.*

The New Testament is clear and explicit: salvation is by faith, not of works, lest man should boast—and works follow naturally in the life of one who has been saved as fruits of his salvation. We do not earn our salvation as a reward, we only accept it as a free gift. Clement of Rome follows the New Testament teaching when he states that only by faith are we saved, and in the following chapter exhorts his readers to "hasten with all energy and readiness of mind to perform every good work."[38] But in many forms and fashions, and for divers reasons, works are presented as being efficient and essential to salvation.

1. *For forgiveness of post-baptismal sins.*

Since baptism forgives sins (see above) what is to be done for those sins committed after baptism? In the answer

to this question is to be found the beginning of the doctrine of penance. Tertullian in both *Prayer* and *Baptism* uses the phrase "make satisfaction" for sins through mortifying one's self. And in *Repentance* he describes the elaborate process of exomologesis, a confessing of sins with much mourning, fasting, groaning, weeping. Thus exomologesis

> "may by itself pronouncing against the sinner, stand in the stead of God's indignation, and by temporal mortification (I will not say frustrate but) expunge eternal punishments . . . The less quarter you give yourself, the more (believe me) will God give you."

Cyprian[39] quotes Proverbs 16:6 to read "By almsgiving and faith sins are purged," and then adds,

> "that by almsgiving we may wash away whatever foulness we may subsequently contract."

2. *For Acquiring Merit with God.*

Works are necessary for salvation. Clement of Alexandria in his *Stromata,* VI, xiv, comments on Christ's statement in Mark 5:34,

> "When we hear 'Thy faith hath saved Thee' we do not understand him to say absolutely that those who have believed in any way whatever shall be saved, unless also works follow. But it was to the Jews alone that He spoke this utterance, who kept the law and lived blamelessly, who wanted only faith in the Lord."

And Cyprian states in *On Works and Alms, Treatise VIII,* that

> "You can attain to the vision of God if you deserve it by your life and works."

These works commonly take the form of almsgiving (which becomes a synonym for 'charity'). In the so-called *Second Epistle of Clement* which Lightfoot[40] calls the earliest known homily of an unknown author (c. 120-140 A.D.), we find this recommendation (ch. xvi):

> "Good, then, are alms, as repentance from sin; better is fasting than prayer, and alms than both;

> 'charity covereth a multitude of sins' and prayer out of a good conscience delivereth from death. Blessed is every one that shall be complete in these; for alms lighten the burden of sin."

Cyprian[41] argues for the great efficacy of almsgiving. He reasons from a statement of the angel Raphael, in Tobit 12:8, 9, and says,

> "The angel reveals and manifests and certifies that our petitions become efficacious by almsgiving, that life is redeemed from dangers by almsgiving, that souls are delivered from death by almsgiving."

Some works are considered supererogatory, for they are above and beyond that which is absolutely necessary for salvation. So we read in *The Shepherd of Hermas,*

> "And, if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be."

With this presumptuous statement compare Christ's command in Luke 17:10: "Even so ye also, when ye shall have done all the things that are commanded you, say, we are unprofitable servants; we have done that which it was our duty to do."

3. *Germs of Purgatory.*

In the same line of thought that either by working or suffering a man can get his sins forgiven and acquire merit with God, we find in this period the beginning of the theory of Purgatory, where unforgiven sins may be atoned through suffering. *The Shepherd of Hermas* may have this idea in *Vision III* when the shepherd is told that there are certain rocks which were not used in the tower, but

> "that another and much inferior place they shall fit into and this when they have been tortured and have fulfilled the days of their sins . . . "

Both Tertullian and Cyprian argue from Matthew 5:26 that the last farthing must be paid before the soul can be re-

leased from prison and enter heaven.[42] Clement of Alexandria[43] says of a man reconciled to God on his death-bed who has no chance of fulfilling penance due his transgression,

> "the believer passes to the greatest torment, taking with him the characteristic of repentance for the faults he may have committed after baptism. He is tortured then still more, not yet attaining what he sees others have acquired . . . those . . . punishments cease in the course of expiration and purification of each sin."

And Origen[44] arguing from I Corinthians 3, makes great elaborations and thus concludes,

> "If a man depart this life with lighter faults he is condemned to fire which burns away the lighter materials, and prepares the soul for the Kingdom of God where nothing defiled may enter."

III. Reasons For Deviations

As the works of the period are read, and as errors are noticed, the question becomes more and more insistent: "What is the reason for these mistakes? Why did the writers err as they did?" It must be said, in all fairness to them, that they did not intentionally try to pervert the spirit of Christ or the teachings of the New Testament. Although honest in their thinking, yet they were misguided, as now seen in the light of Christian history. What then caused their errors which are now so obvious to us? The following seem to be the main reasons:

1. *Use of Old Testament.* The hagiography of the New Covenant naturally took time to develop, and longer to become canonized—and in this formative period the early writers would naturally turn eagerly to the Scriptures of the Old Covenant for guide and support. But they did not realize the fact that the Old Testament is preparatory in nature, and thus imperfect, incomplete, a lower stage in God's progressive self-revelation to man. So, when they drew the fatal parallelism between the Old and the New Covenant, they in fact completely perverted the spirit of the

new revelation in Christ Jesus. Christ came to fulfill the law, yes—but in so doing he completely abolished the spirit and method of the law. Paul was in the spirit of Christ in his treatment of the law. But when we get outside of the New Testament a completely different picture confronts us: the Old Covenant, with its priesthood, sacrifice, and meritorious works is adopted *in toto*. Its insistence upon external observance, in contradistinction to Christ's insistence upon the attitude of the inner man, is adopted, and salvation finally becomes a matter of outward works instead of a living faith in Christ.

2. *The background of the writers.* The various writers, whether Jewish or Gentile in their background, whether Latin or Greek, would naturally bring into their interpretation of Christianity all the attitudes and concepts and ways of reasoning of their former philosophies. And this is so at all times—it is exceedingly difficult to enter the Kingdom as a child—but it is absolutely necessary. It is at once evident, since human nature is what it is, that foreign elements and attitudes would enter into the stream of Christianity.

3. *The difficulty of having a truly spiritual faith.* God is Spirit—and He seeks those who will worship Him in spirit and truth. But how difficult it is to do that! Man is carnal, weak, and in worshipping Him who is Spirit, he is dependent upon the use of material things such as temples, altars, impressive ceremonies, robes, statues, relics, ceremonies, sacraments, seasons, days, hours, etc., etc., *ad infinitum*. Some of these are perhaps necessary, since man is weak, but the less the better. The goal of the Christian life is that a man become 'teleios'—and he is not such who is dependent upon these material things to worship and serve the infinite God. They are meant as means toward an end—but the very pressing danger is that they will become ends in themselves, and when they do so, then they are the God man worships.

4. *The tendency to make Christianity as easy as possible.* This is in line with what was said above. When numbers and territorial extent became the obsession of the Christian Church, then a complete relaxation of the demands of Christ

took place. This danger was present then, it is present now. Christ never made it easy to accept Him or follow Him. "Strive as in agony to enter in by the narrow door" He said, "few are they that find the way to life." And further, "Take up your cross and follow me." Christianity cannot be made easy either of acceptance or of compliance.

5. *Belief of Freedom from Error.* The man most likely to err is he who believes himself free from error. Christ promised that the Spirit would lead His followers into all truth. But when the conviction arose that by virtue of being a minister in the Christian Church, in historical succession to those who had started building it, thereby a rigid protection from error was assured—then it was that mistakes multiplied thirty, sixty, and a hundred fold.

What is the lesson for us? Certainly that the errors into which these men fell must be avoided. But even more: it is not our purpose to build a New Testament Church in the strictest sense of the word, for that is neither possible nor desirable—but rather, our purpose is to serve in a Church of our day and time whose Head is still the Lord Jesus, and whose Guide is the Holy Spirit. In spite of the multifarious changes that are bound to arise, the Holy Spirit is still able to use different means and methods to achieve His ends. Nor do we base our claim for being in Christ's Church upon an uninterrupted succession of organization—for the true succession is that of the Holy Spirit, and He is neither bound nor guaranteed by any organization. Our claim for being in Christ's Church is that the Holy Spirit today uses us as His instruments to further His cause in the world, that He is still available to make manifest our errors and teach us the truth. It is to our day and time that Christ still commands, "He who has an ear is to hear what the Spirit is saying to the churches."

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The Sister of The Mother of Jesus

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Among the many affecting incidents connected with the crucifixion of Jesus Christ one is recorded by John the apostle in the following words: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene" (XIX:25).

Few passages of Scripture are so strangely misunderstood and so productive of error as this, due to the fact that it is subject to two methods of reading. It may be read and convey the impression that there were only three persons at the cross, and it may be read in such a way as to make known that there were four persons present. The first is the more common, but erroneous, as will be shown. The second is advocated by many scholars, and it will be profitable to examine the grounds of the opinion. The first method seems to teach that the sister of Jesus' mother was Mary, the wife of Cleophas.

That the second method is to be preferred may be supported by four considerations:

1. It was customary with New Testament writers to divide series of names and facts into couplets. Read again the lists of names of the twelve Apostles, Matthew X:2-4; Luke VI:14-16. So also of statements of truth, and of successive events, Matthew X:37-42; XI:5. Many examples may be found.

2. The Intimate relationship between Jesus' mother and her sister caused John to put them in the first couplet.

3. Neither is named, owing to John's settled custom not to mention his own name or that of any relative, Reference to Jesus by name could not be avoided.

4. It will be shown that the name of the sister of Jesus' mother was not Mary.

Now if the verse be read while keeping in mind that four persons are mentioned, it falls naturally into two couplets, and for the purpose of comparison with other scriptures let the persons be numbered: "Now there stood by the

cross of Jesus his mother (1), and his mother's sister (2), Mary the wife of Cleophas (3), and Mary Magdalene (4)."

John alone writes of the mother of Jesus. The other three women are referred to and identified by both Matthew and Mark. In Matthew XXVII: 56 are found, using the same numbers as above for comparison, Mary Magdalene (4), Mary the mother of James and Joses (3), and the mother of Zebedee's children (2).

Likewise in Mark XV:40 are the names, Mary Magdalene (4), Mary the mother of James the less and of Joses (3), and Salome (2).

Accordingly Salome, the mother of Zebedee's children, would be the sister of the mother of Jesus.

There were other women more distant from the cross, but these four were near enough to be in hearing of Jesus, and to be know to John, who stood with them. Add to this that John was one of Zebedee's children, that Salome was his own mother, and the suppression of her name by him was in keeping with his usual custom. The memorable words of Jesus on this occasion will receive further attention later.

The editors of the Revised Standard Version changed the punctuation of the preceding verse in John's Gospel. It would be a great assistance toward the correct reading of this verse if some authority would insert a semicolon instead of the comma after the words "his mother's sister."

The recognition of Salome's place in this group opens up the possibility of a better understanding of their mutual relationships, and the rejection of several false teachings based on the erroneous method of reading referred to above.

First, this Salome must be distinguished from the woman of the same name, who was the daughter of Herodias and Herod Philip, with a notorious part in the death of John the Baptist (Matth. XIV: 6-12; Mark VI: 21-29). Her name is not given in the New Testament, but is learned from history.

Here Salome, the sister of Mary and aunt of Jesus, appears as a partner in grief and a comforter of Mary in her

sorrow. In her home life she was the wife of Zebedee, and mother of the apostles James and John. These were then cousins of Jesus.

Salome was one of the faithful women who contributed to the support of Jesus and His disciples as they travelled about. She shared in the expectation of the people that Jesus would set up a Kingdom of Israel, and made request for the honorable appointment of her sons (Matth. XX: 20, 21).

Zebedee and sons were prosperous fishermen of the Sea of Galilee, providing the city of Capernaum with sea-food, and doubtless lived in a commodious home. Jesus frequently visited Capernaum, and we know that He was once entertained at Peter's house, when He healed Peter's wife's mother of a fever (Mark I: 29-31). It is probable also that He found a place of rest in the house of Zebedee and Salome, His own aunt, on other occasions. That probability adds much interest to the saying of Jesus on the cross, when He instructed John to take Mary to his home. There is reason to suppose that Joseph had died not long before, and that the old home at Nazareth had been broken up. So in the midst of His own sufferings Jesus provided a home for her, and Mary became not only an aunt but mother to John, while she received his protection and the loving sympathy of her sister in the same home.

Now let us look at our text again. We have found the correct reading by supplying the name Salome for the sister of Mary, the mother of Jesus. But it is remarkable that the erroneous reading is adopted and even contended for by many writers. As a result Protestant scholars are found in the standard books of reference constantly confusing James, the brother of Jesus, with James the less. Roman Catholic authorities support on this verse more than on any other passage of Scripture the doctrine of the perpetual virginity of the Virgin Mary.

Reading it incorrectly, "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas," they teach that there were two sisters Mary

in the same family; that the first Mary had no other children than Jesus, and He was not the child of human marriage, but by the Holy Ghost. They teach that these two women were widows, assuming that Joseph had died a long time before, and that Cleophas also was dead, that the children in the home were sons and daughters of Cleophas and the second Mary, and cousins of Jesus.

Now what do the gospels teach us about these people, parents and families?

The Family Of Joseph And Mary

There is no need to tarry on the question of two Marys in in the same family. There is no support in the New Testament for such a supposition, and all references in the Bible to two or more women in the same family would confirm the opinion that each had a separate name.

Of the husbands it is safe to assume that Joseph died not long before the crucifixion of Jesus. But we know from references to Nazareth that the family was still there when Jesus visited it during His ministry. Mary's widowhood was evidently short, for Jesus provided a new home for her under the care of John.

As to Cleophas, he was not dead. For Luke tells us that he was one of the two disciples who walked with Jesus to Emmaus on the evening of the first Easter day (Luke XXIV: 18). Consequently Mary, his wife, was not a widow when Jesus was crucified.

There is much information given in the New Testament about the children of the family. When Jesus visited Nazareth and spoke such gracious words in the synagogue, the citizens were surprised and asked: "Is not this the carpenter's son" or as in Luke, "Is not this Joseph's son?" Evidently Joseph was still living at that time. And they continued: "Is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas. And his sisters, are they not all with us?" (Matth. XIII: 54-56, Mark VI: 1-3; Luke IV: 22).

On one occasion Jesus was teaching in a house, and His Mother and His brethren desired to speak with Him, so one of the people said to Him: "Behold, thy mother and thy brethren stand without desiring to speak with thee." (Matth. XII: 46, 47; Mark III: 31, 32).

John relates a very important incident preceding the last feast of Tabernacles before Jesus' crucifixion. Jesus was with the family in Galilee, and His brothers advised Him to go and show Himself to the world. He replied, "My time is not yet come," and He told them to go up. John adds the strange but very informing remark, "Neither did His brethren believe in Him." They could not understand His remarkable zeal for the things of God, His strange teachings, His wonderful works, and His loving conduct toward all. They were like some of His friends who said: "He is beside Himself" (Mark III: 21).

But there are evidences that Jesus was anxious about them, and used opportunities to win their confidence. It cannot be doubted that they were at the Feast of the Passover in Jerusalem at which He suffered. They knew and perhaps saw the events of the crucifixion, and they remained in the city over the Sabbath, our Saturday. Early Sunday morning Jesus rose from the dead, and met the women who had been at the grave, as they were returning. His first words contained a message to His brothers. He said: "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." (Matth. XXVIII: 10).

In the garden He showed Himself to Mary Magdalene, and after the surprise and greetings recorded by John, He said: "Go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God." (John XX: 17). This message was wholly apart from, and not to be confused with the message sent by the angel at the grave to the disciples announcing that Christ was risen and that they should meet Him in Galilee (Matth. XXVIII: 7). John is always clear in keeping distinct the difference between the disciples of Christ and His brothers. It is he who tells of the marriage at Cana of Galilee, and

adds that after the feast Jesus "went down to Capernaum, he, and his mother, and his brethren, and his disciples" (John II: 12). Compare again John VII: 1-10.

Now if we keep in mind the instructions given to the disciples and to the brothers that they go into Galilee, and if we follow the order of appearances of Christ given by the apostle Paul to the Corinthians, we may understand that the meeting in Galilee took place in the week between the first and second appearances of Jesus in the upper room. Matthew states that "the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." And Paul is probably referring to the same meeting when he writes that after his first appearance to the twelve, "he was seen of above five hundred brethren at once" (Matth. XXVIII: 16; I Cor XV: 6).

Then follows a very striking fact that illustrates the desire that Jesus had toward His brothers, "After that, he was seen of James." Who was this James? Not James the son of Zebedee and brother of John, for he was put to death by Herod before the time of the council at Jerusalem (Acts XII: 2). He was not James the Less, who is not mentioned in the New Testament after the day of Pentecost, except in the title, "Jude—brother of James." He will be the subject of fuller study later.

This James was the brother of Jesus, who became so prominent in the church at Jerusalem as to be frequently mentioned. Peter recognized his importance when he instructed the people after his deliverance from prison to "Go show these things unto James" Acts XII: 17).

At the council of Jerusalem this James made the final speech which decided the policy of the church toward Gentile converts (Acts XV: 13-21). And he was recognized as first among the elders who gave Paul advice about the attitude of Jewish Christians toward the law at the time of his last visit to Jerusalem (Acts XXI: 18). And Paul himself referring to these visits speaks of this elder as "James the Lord's brother" (Gal. I: 19; II:9).

It is generally belived that Paul wrote the first epistle to the Corinthians and the epistle to the Galatians in the same year, so there can be no doubt that he had the same James in mind in writing both epistles.

Finally Josephus confirms the important position of James in Jerusalem when he relates the circumstances of his martyrdom. Ananus the high priest "assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned" (Josephus, Antiquities XX, IX, 1).

The result of the tender attention on the part of Jesus toward His brothers is brought out immediately after His ascension when the apostles and other believers gathered in the upper room in Jerusalem. The record is that "These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1: 14). They then believed on Him, they were present among the hundred and twenty on the day of Pentecost, and received the baptism of the Holy Ghost in His fullness.

James became the head of the church in Jerusalem, and suffered at last as a martyr for the faith of his Lord. It is safe to assume that he was author of the epistle known under his name.

Summarizing the facts developed,—we have found now that Mary's sister was not the wife of Cleophas, but Salome the mother of James and John.

That James and John were cousins of Jesus.

That Mary was a widow only a short time before the crucifixion.

That she had lived as a married woman thirty years or more.

That Cleophas was not dead at the time.

That Joseph and Mary had a family of four sons and some daughters, referred to several times in the gospels.

That His brothers did not believe in Jesus before the resurrection, but that they did soon after, and were with the company in the upper room on the day of Pentecost.

That His brother James became prominent in the church in Jerusalem, and suffered martyrdom.

The Family of Cleophas and the Other Mary

On the other hand we know that Cleophas and his wife Mary had another family of three sons with the same names as the sons of Joseph and Mary, James, Judas and Joses, and possibly a fourth son named Matthew (Mark II: 14). We do not know of a Simon or of any daughters in the family.

It is assumed by New Testament scholars that Cleophas had another name Alphaeus, either another form of the same name, or a surname. Several mentioned in the New Testament had two names,—Simon Peter, Nathanael Bartholemew, Judas Thaddeus, Matthew Levi, Judas Iscariot, so the two names Cleophas and Alphaeus are assumed to represent the same person.

In the list of the twelve apostles two men are found, James the son of Alphaeus and Judas the brother of James (Luke VI: 15, 16; Acts I: 13). These men could not be the James and Judas of Joseph's family, for the latter were still in Nazareth when Jesus went there to preach, and when the sons of Alphaeus were already among His apostles. They could not have been at home in Nazareth while traveling about the country with Jesus. It was also testified of the sons of Joseph that they did not believe in Jesus. Consequently they could not have been chosen by Him and made apostles (John VII: 5).

Judas the brother of James (Luke VI: 15), is also spoken of as Lebbaeus, whose surname was Thaddeus (Matth. X: 3), and simply as Thaddaeus (Mark III: 18). Jude who wrote the epistle was this same Judas, brother of James.

Another brother is referred to by Matthew where he speaks of Mary, the wife of Cleophas, as being present at

the crucifixion of Jesus, but he describes her as "Mary, the mother of James and Joses" (Matth. XXVII: 56). Mark uses a similar description in which James gets a new title, "Mary the mother of James the Less and of Joses" (Mark XV: 40). Thus a third son of Cleophas and Mary is introduced. And he is mentioned once when this Mary was present at the burial of Jesus. She is spoken of as "Mary the mother of Joses" (Mark XV 47). From his connection with Mary and James by these evangelists it is fairly presumed that he was a disciple of Jesus, though not an apostle. But nothing further is known of him. And since he was a disciple before the crucifixion it is certain that he was not the brother of Jesus, for it has also been pointed out that Jesus' brethren did not believe in Him till after the resurrection.

Last of all there was no member of Joseph's family named Matthew.

The family of Cleophas and Mary could not then be the family that lived in Joseph's home, so it is clear that the gospel accounts are correct in speaking of the four men of Joseph's family, James and Joses, and Simon, and Judas, as the Brethren of Jesus (Matth. XIII: 55; Mark VI: 3). This conclusion does not depend on the meaning of brother, or of the original *adelphos,* but confirms its use in its ordinary sense.

Although it has been shown that Mary, the wife of Cleophas, was not the sister of Mary the mother of Jesus, yet it must not be overlooked that she was a faithful disciple, for it is testified that she was one of the women standing near the cross of Jesus, that she and Mary Magdalene were witnesses of His burial (Mark XV: 47), and that she was among those who went to the tomb early on the first day of the week with sweet spices to anoint His body, but were surprised with the angel's announcement of His resurrection (Matth. XXVIII: 1; Mark XVI: 1). Such a record was enough to make her distinguished Christian.

The Virginity of Mary the Mother of Jesus

It remains now to show the bearing of all these New Testament facts on the subject of the virginity of Mary, the Mother of Jesus. It is well known that the Virgin Mary has become the chief object of worship next to the supreme God, in the Roman Catholic Church, and that she has even superseded the Lord Jesus Christ in the devotion and adoration of the members of that church. Any blessings desired from Him must be sought through prayer to the Virgin Mary.

In order to bring about this state of reverence toward her as the Queen of Heaven the church did not regard it sufficient that she was the *virgin mother of Jesus,* but gradually built up through the centuries a dogma intended to represent her in a superior holiness of her own. Part of the dogma is the doctrine of the Immaculate Conception, that she was conceived and born free from the original sin of Adam. This doctrine was the subject of heated discussion in the church for a long period particularly between the Scottist and Thomist schools. But Pope Pius IV, after correspondence with the bishops, proclaimed the dogma to be an article of faith of the church in 1854, and thus brought all discussion to an end.

In addition they ascribe to her supposed holiness of a celibate life. You will recall that the apostle Paul writing to Timothy foretold that in the apostacy from the true faith marriage would be forbidden (1 Tim. IV: 3). So it came to pass that those who wished to live a holy life took the vow of celibacy or virginity and entered monasteries and convents.

A tradition of the church tells the story that Joachim and Anna, father and mother of Mary, took her to the temple at three years of age, and that there standing on the steps the child took the vow of perpetual virginity. Accordingly it is taught that she maintained this virginity throughout her life, that though she was betrothed to Joseph, and lived with

him after the birth of Jesus for 30 years, supposedly as a married woman, yet she was still virgin.

To support this dogma they teach from the perversion of the text studied above, John XIX: 25, that Mary, the wife of Cleophas was her Sister, that the children belong to Cleophas, that they were cousins of Jesus, that James the Less was the bishop of Jerusalem, and that Paul meant only a relative when he said that James was the Lord's brother.

Our study of the New Testament shows how false and absurd the whole dogma is. How much more honorable to Mary it would be to accept the truth that she was not only the mother of Jesus, but the faithful wife of Joseph, and the devoted mother of a large family of Christian men and women!

Book Reviews

The Challenge of New Testament Ethics. By L. H. Marshall, B.A., B.D., Macmillan Company, New York, 1947. 363 pages. $4.50.

Ordinarily a book on ethics is not likely to inspire in the reader any great amount of enthusiasm. The reasons are obvious. Books on ethics deal with rather prosaic materials, and even when they are written in interesting style, it is difficult for them to say anything new or exciting. But here is a book on ethics which gripped me almost from its beginning, and held my interest to its close. I believe this book will enter the lists of those that are permanently valuable in the field.

The strength of the book lies in the author's penetrative insight into the New Testament teaching. This insight is aided by a careful scholar's knowledge of the Greek language and of the New Testament times. The author is a good exegete who implements spiritual insight with scholarly work. It was the author's purpose to write a book that intelligent laymen could understand; I think he has largely succeeded in this. It ought to have wide circulation among laymen and clergy alike. It is a book that is needed. Many books on ethics fail where this one succeeds, namely, in basing Christian ethics firmly in the New Testament Scriptures.

It will be worthwhile to give the chapter titles in order that the scope of the book may be seen at a glance. They are: I. The Nature of the Ethics of Jesus, II. Jesus' View of Evil, III. Jesus' View of Good, IV. The Chief Moral Imperatives of Jesus, V. Jesus and Society, VI. The Validity of the Ethics of Jesus, VII. Paul as an Ethical Teacher, VIII. The Ethical Approach to Pauline Thought, IX. Paul's Ethical Terminology, X. The Ethics of Social Relations, XI. The Ethical Approach to Christology.

I found myself in cordial agreement with the author on a number of points, and certainly in his underlying assumptions. He is assuredly right in finding the basis of

Jesus' ethics in religion and in insisting on the importance of keeping religion and ethics inseparable (Chapter I). I also approve of these emphases: "Jesus held that the good life was the spontaneous activity of a transformed character" (p. 67); "Jesus regarded the Will as the very citadel of personality" (p. 69); sympathetic imagination is the key to practice of the "golden rule" (p. 108); society has a responsibility for the education of underprivileged youth (p. 167); the absurdity of the interim-ethics idea becomes manifest when the theory is carefully examined in the light of the actual teaching of Jesus (p. 193); there is finality in the ethics of Jesus—"Beyond Jesus of Nazareth . . . the moral stature of humanity can never go" (p. 214).

On the other hand I cordially dissent from the author's view that Jesus regards this world with "comparative indifference as something rapidly approaching its end" (p. 136). How scholars can go on holding this traditional view while denying the "interim-ethics" idea is a puzzle to me. Schweitzer was at least consistent in adding this theory to his "thoroughgoing eschatology." If Jesus believed the world was soon to end what else could his ethics be than "interim-ethics"? How was it posible for Jesus, being the sincere person he was, to give an ethical system that was not greatly conditioned by his conviction that the world was soon to end, if he believed that the end of history was at hand? The truth of the matter is that the ethics of both Jesus and Paul are greatly conditioned by eschatology—but not this eschatology of the scholars' imaginations which makes Jesus and Paul not better than first-century apocalyptists who saw themselves as living in the last days.

The author also belives that Paul thought that the world was soon to end, but denies that his ethical ideas were affected by his eschatology except in respect to marriage and perhaps slavery (p. 218). The author's confusion on this point is illustrated on the very next page when he points out how Paul emphasizes the ethical inference of the resurrection—"Wherefore, my beloved brethren, be ye steadfast, unmovable," etc. (1 Cor. 15:58). Did not Paul's eschatology

center in the resurrection? The author also bogs down in following traditional misinterpretations of Paul's view of marriage and sex (pp. 200f., 334-338), and of women speaking in church (pp. 330-334). There is not space here to show how the author errs in his interpretation of the Apostle's views on these questions. It is a pity that ancient errors must be repeated in a book so full of good things.

This is an excellent book and I hope it has wide circulation. The objections I have raised concern points the discussion of which occupy only a small portion of the book.

The author is at present tutor in New Testament Interpretation at Rawdon College (England). He was formerly a member of the faculty of Macmaster University in Canada.

Edward A. McDowell.

The Philosophy of War and Peace. By Albert C. Knudson. Abingdon-Cokesbury Press, Nashville, 1947. 221 pages. Price $2.00.

An increasing number of Christian citizens, men and women of good will and good sense, are interested in the prevention of war and the building of a structure of justice in the social order. They are asking two questions: (1) what are the causes of war? and (2) what are the foundations of peace? These citizens are concerned with the basic questions and Dr. Knudson's book points the way to the right answers.

The purpose of the book is expressed by the subtitle: "A basic guide to understanding the underlying causes of war and the struggle for world peace." This reviewer thinks that the book achieves the purpose for which it was written and that it deserves the most earnest study. Its plain statement of facts and its objective, dispassionate interpretation of divergent views concerning war and peace, although equally unsatisfactory to the dogmatic militarist and to the absolute pacifist, clarify the issues involved in the struggle for social order and permanent peace.

The first chapter is a critical examination of the apologetic for war. Dr. Knudson states and refutes the arguments for war. He shows that neither the argument from human

nature, nor the dynamic theory of the state, nor the benefits derived from war can possibly provide a rational basis for a resort to arms in contemporary society.

Chapter II is a discussion of the modern causes of war. The author concludes that these causes do not make war necessary but he sees that "Nationalism, imperialism, the assumption of race superiority, and here and there the excessive growth of population are so deeply rooted in the structure of modern society that there is no easy cure for the evils and perils involved in them."

The last two chapters give a brief, excellent summary of the growth of the argument for world peace and an accurate account of the history of the peace movement.

O. T. Binkley.

The Gilgamesh Epic and Old Testament Parallels. By Alexander Heidel. The University of Chicago Press, Chicago, Illinois, 1946. 269 pages. $3.50.

Dr. Heidel, the author of this volume, is research associate at the Oriental Institute of the University of Chicago, and the translations of Babylonian and Assyrian texts appearing in chapters I and II were originally made for the files of the Assyrian dictionary project on which he is working. In chapter I he gives the best and most readable translation available of the entire Gilgamesh Epic, which is perhaps the outstanding literary production of the ancient Mesopotamian world, for it expresses some of the profoundest philosophical and theological speculations of the Babylonians concerning the problems of death and the after life. The eleventh of the twelve tablets of this epic poem contains the Babylonian flood story which bears such a remarkable structural relationship to the Biblical account of the Deluge found in Genesis 6-9.

In chapter II, entitled "Related Material," the author has translated various kindred texts. Dealing with the deluge; with reference to the underworld are the story of Nippur, the Atrahasis Epic, and Berossus' account of the deluge; wtih reference to the underworld are the story of Ishtar's descent to the underworld, the myth of Nergal and

Ereshkigal, and an Assyrian prince's vision of the underworld.

Chapter III involves a study of Mesopotamian views of "death and the after life" and their relation to Hebrew eschatology. The author concludes that the differences between Mesopotamian and Hebrew eschatological beliefs are far greater than the similarities and that it is therefore obvious that Old Testament eschatology did not develop from Babylonian and Assyrian views. The existing similarities he attributes to common observations and a common heritage. He further believes that "there is no conflict between the earlier and the later writings of the Old Testament, correctly interpreted, in the matter of death and the after life."

The final chapter is concerned with a comparison of the Biblical and Babylonian flood stories—the point at which the most remarkable parallelisms between the Old Testament and Mesopotamian literature are to be found. Though admitting a genetic relationship between the two stories, Dr. Heidel sees the most far reaching divergences between them. "The skeleton is the same in both cases," he says, "but the flesh and blood, and, above all, the animating spirit are different." The Babylonian account he finds to be steeped in the "silliest polytheism" and to be almost devoid of moral or ethical motive.

We are indeed indebted to the author both for the excellence of his translations and for his thought-provoking examination of the materials involved.

William H. Morton.

They Have Found a Faith. By Marcus Bach. The Bobbs-Merrill Co., Indianapolis, 1946. 300 pages. $3.00.

The story of new sects and isms which have sprung up all over the land in the last few decades was never told in more interesting style than this. Nor has the story been told with such sympathetic insight and mild approval of all. Bach's book is therefore valuable because of its descriptive accuracy, and dangerous because of its uncritical

appraisal of these new religions. In the hands of a trained and stable Christian it is the means of understanding better these many movements on the fringe of the American religious scene. In the hands of an uninstructed layman it might become the means of undermining Christian faith.

The theme which runs throughout the book is "All roads that lead to God are good." This dictum is applied indiscriminately to Jehovah's Witnesses, Aimee McPherson, Spiritualism, The Oxford Group, Father Divine, Bahaism, Unity, and Psychiana. Bach's spirit of liberality may be commendable, but his faculty of discrimination is sadly deficient. It simply is not true that all these systems teach the same thing and lead by various roads to the same God. The sects would not exist if they did not have distinctively different beliefs and practices.

Once warned against the creedless gullibility of the author, one may follow him with profit on his pilgrimage among the isms. Many features not previously described are found in these pages, all the result of a patient, personal investigation by a man with sympathies broad enough to embrace all and with beliefs shallow enough to embarrass none.

H. C. Goerner.

An Approach to the Teaching of Jesus. By Ernest Cadman Colwell. Abingdon-Cokesbury, Nashville, 1947. 128 pages. $1.25.

This is a vital and sparkling little book. Its value lies in the vividness of its presentation of the radical nature of the teaching of Jesus. It is refreshing to find such a presentation in which the author frankly accepts what G. K. Chesterton called the "gigantesque" character of the words of Jesus. In the books of too many scholars there is found the tendency to explain away the hard sayings of Jesus. Colwell brilliantly demonstrates the folly of this. In giving us this excellent defense of the authenticity of the teaching of Jesus, the author has produced a book that sparkles with true literary quality. It is pungent in style, and is written with an excellent command of words.

I cannot agree with several of the author's conclusions. One of them is that "The supreme tribute to the humility of Jesus is the fact that we cannot tell what he conceived himself to be" (p. 74). I know that a sharp division exists between the scholars on the question of Jesus' consciousness of who he was; I take my stand with those who believe there was fundamental agreement between the view of Jesus concerning his person and the view taken by the early church. Nor do I subscribe to Dr. Colwell's belief that Jesus thought that the end of the world was coming very soon (p. 93). The author rightly sees the contrast in the eschatological outlook of John the Baptists and Jesus (pp. 107-109), but he fails to see how this argues for the fact that Jesus did not believe in the imminent end of history. Dr. Colwell does what so many scholars who cannot shake off tradition do—he makes Jesus' interpretation of the Kingdom of God dependent upon his eschatological teaching. Chapter V is titled "The Coming Kingdom," Chapter VI "The Present Kingdom." By "The Coming Kingdom" he means the eschatological Kingdom Jesus expected to be established in his own time. Dr. Colwell has a very fine chapter on the originality of Jesus in which he says quite pertinently:

"In the last analysis, the denial of the originality of Jesus is due to the skeptical strain of thought which characterizes much of the philosophy and the writing of history during the last one hundred years." (p. 40).

The author eloquently defends the originality of Jesus in this chapter. And yet in his chapter on "The Coming Kingdom" he makes Jesus dependent upon the common world view among the Jews with respect to the early end of history and the apocalyptic establishment of the Kingdom! It occurs to me that one so original as Dr. Colwell believes Jesus to be would be capable of rising above popular and traditional ideas in interpreting that which was the very heart and theme of his teaching—the Kingdom of God! The type of inconsistency seen here is common among scholars who begin with the inconsistent position that Jesus taught a "coming" and a "present" Kingdom. The better way to

speak of the Kingdom of God is that it is *eternal.* It cannot be a "coming" Kingdom in the sense that Dr. Colwell uses the term.

Notwithstanding Dr. Colwell's traditionalism in the expression of these views, he has given us a stimulating book. I would like to see it read by every minister in the Southern Baptist Convention. The two chapters on "Humility in Jesus' Teaching" and "The Source and Meaning of Jesus' Humility" contain good and strong medicine that all of us ministers would do well to take.

Edward A. McDowell.

The American Radio. By Llewellyn White. The University of Chicago Press. $3.25.

This is the report of the Commission on Freedom of the Press which was "created to consider the freedom, functions, and responsibilities of the major agencies of mass communication in our time: newspapers, radio, motion pictures, news-gathering media, magazines, books. It operated under a grant of funds made by Time, Inc., and Encyclopedia Britannica, Inc., to the University of Chicago."

To show the strength of the Commission I will give a partial list of the personnel: Robert M. Hutchins, Chairman, Chancellor, The University of Chicago; Zechareah Chafee, Jr., Vice-chairman, Professor of Law, Harvard University; John M. Clark, Professor of Economics, Columbia University; John Dickenson, Professor of Law, University of Pennsylvania; William E. Hocking, Professor of Philosophy, Emeritus, Harvard University; Reinhold Niebuhr, Professor of Ethics and Philosophy of Religion, Union Theological Seminary; Robert Redfield, Formerly Dean, Division of the Social Sciences, The University of Chicago; Beardsley Ruml, Chairman, Federal Reserve Bank of New York; George N. Shuster, President, Hunter College.

The writer of the report was Assistant Director of the Staff of the Commission who has observed the phenomenal growth of Radio from important newspaper, magazines and executive government positions. Mr. White gives an ex-

cellent account of the trials and tribulations of Radio from its beginning through 1945.

The Commission is not well pleased with the present status of radio and has some suggestions for the industry and radio listeners. These are made after an excellent survey of the possibilities of radio and its failure to attain the ideals once held for it.

There are of course other causes for this failure, but the chief one is the commercialization of the entire industry in the hands of a few advertised agencies. These are definitely money-minded and even the stations themselves are ruled by the same standards. The agencies say take this program or we withdraw all our accounts. Also, when one network can gross in one year over $65,000,000, the attitude is to let well enough alone.

One would not expect the personnel of this Commission to agree with the Hooper ratings of radio programs. The general public has little to say about what is heard. People gripe about long 'commercials' but if they do not like a certain program they turn the dial. People of intelligence with a yen for democracy and the maintaining of its ideals must express themselves on the subject of radio. Incidentally, the percentage of broadcast time given to Religion by N. B. C. has dropped from 1.8 per cent in 1933 to 1.1 per cent in 1944.

Some suggestions made by the Commission are: (1) That the F.C.C. grant licenses so that radio service will extend to every village in the land; (2) That adequate broadcasting of local news and discussion of public issues be made; (3) That non-commercial stations under the sponsorship of educational institutions, foundations, etc., be established; (4) That advertising stand on its own and not be dependent on programs (cf. newspaper); (5) That the industry improve its programs and maintain a better balance during 'good' listening hours; (6) That radio listeners organize to criticize and evaluate the radio service being given; (7) That radio be classified within the meaning of the term "press" as protected by the First Amendment.

The Commission says radio belongs to the public, not to the radio industry; with its impending development radio may become more important than the printing press as a means of distributing ideas.

The book is extremely interesting but probably a little depressing when we realize into what state radio has fallen.

Inman Johnson.

His Word Through Preaching. By Gerald Kennedy. Harper and Brothers, New York. $2.50.

Every preacher now and again needs to renew his attitude toward his preaching mission. And here is a book that will not fail to help him. It is a penetrating discussion of method and message, not in the formal manner of a textbook but the very personal manner of one preacher giving to others the insights of his own experience and reflection. It begins with a re-definition of preaching and the functions of the preacher. "The preacher is not just a man with some ideas to proclaim about God, or some information to impart concerning a philosophy of life. He is the agent through whom God probes and challenges. He is the voice through which God shows himself as a consuming fire and offers Himself as a very pleasant help in time of trouble, through Jesus Christ. Preaching is confronting man's tragic inadequacy with God's redeeming grace."

The title of the book, "His Word Through Preaching", suggests its two parts: the method and the message. The discussion of method begins with the basic consideration of the preacher's own experience of truth and life. Out of that his methods must be built up. His study, his particular preparation, the structure of his sermons, his language, his use of materials, his 'dividing the word of truth' must be free from the mechanical and professional; they must be the living expression of a conscious ambassador working under the discipline and employing the skills of a representative to whom is given a gracious and sacred measure of liberty. His authority and acceptability before his Commissioner will lie in his faithfulness.

The preacher's message is described as timeless and contemporary, and presented in terms of personal encounter of God and man—it is His word. It is as broad as human need, requiring in the preacher a large vision of truth and a heart moved by the wide range of human ills and failures.

The concluding chapter reminds the preacher of the relation of his ministry to the Church and the place of the Church in the progress of the gospel. "Let us never forget that preaching is not the activity of a single individual, but an act of the Church, and it leads men to Christ through the fellowship of the Church."

J. B. Weatherspoon.

Render Unto The People. By Umphrey Lee. Abingdon-Cokesbury Press, Nashville, 1947. 164 pages. Price $1.50.

Underlying the five chapters of this book, the Cole Lectures for 1946, is the author's conviction that both stability and change are essential to social order, that moral values constitute the only basis on which society can hold together, and that democracy is the kind of order in which the goals of Christianity have the best chance to be achieved in this imperfect world. In this frame of reference Dr. Lee discusses the relation of religion to the public schools, higher education, and politics in American democracy. He calls attention to the perils of majority rule, the trend toward secularism, and the extension of governmental control in American society. He favors the improvement of teaching in the Sunday Schools, religious education in the home, the encouragement of Christian scholars in all areas of higher education, and more effective ministry to industrial workers in Protestantism. He concludes with a warning: "the real danger to our institutions, to our kind of government, as well as to the church, is the threat of paganism, which will leave nothing but a dollar mark as an ethical norm and the pride of race and nation as the guide to a shadowed future."

O. T. Binkley.

Introduction To The English Language. By Albert H. Marckwardt. Oxford University Press, Toronto, New York, 1942. (Third Printing, February, 1946). xvii 347 pages. $2.50.

This book was written by an associate professor of English at the University of Michigan for students of the English language who would become acquainted with "the most important results of linguistic investigation and grammatical speculation." The contents are divided into six parts: The Sounds of English, English Grammar, English Vocabulary, Early Modern English, Middle English, and Old English; but there are really only four topics: sounds, inflections, syntax, and vocabulary. The arrangement of the book is such that one studies "the history of the English language literally by going backward, beginning with the most recent developments in the language and concluding with the earliest known stage of English."

There are many people who would profit from a thorough reading of the book and a consistent practice of all the exercises. A preacher who missed a good course in the study of the *English language* in college does not realize how great is the source of lingual power he could gain from mastering this book. A preacher who holds a pastorate within which there are students interested in the eloquent use of their mother tongue needs all the help he can get to set a speech standard rather than to play the follower in the second great phase of all speech: language.

The other aspects of speech: thought, voice, and action are in many respects affected by one's mastery of language—a term now used to cover much of what earlier books discussed as style. To those who would make themselves "language-conscious in the best, the scientific, sense of the word," this book is recommended.

Charles A. McGlon.

Star Over Jordan. The Life and Calling of Theodore Herzl. By Josef Patai. Translated from the Hungarian by Francis Magyar. Philosophical Library, New York, 1946. 356 pages. $3.75.

Recent conflict between the Jews and Arabs has thrown Palestine into the spot-light and has forced before the at-

tention of the world Jewish plans for re-establishing a nation in that historic land. Zionism has become a world issue of first magnitude. The general public, divided in its sympathies, vaguely irritated at this new cause for discord just when the world was hoping for a period of peace, may be inclined to favor any sort of settlement which promises even temporary quiet, regarding the matter as just another problem which must be adjusted by compromise. It is not always recognized that the current controversy over the Holy Land is the culmination of years of dreaming and planning by the Jews of the world, an indispensable step in a process which had its beginning long ago and which will end only in the remote future. This book will make the case abundantly clear.

Back of the trouble in the Holy Land lies the Zionist movement, and back of the Zionist movement stands the figure of Theodore Herzl, who brought it into being and guided it through its early years to the stage of political potency. A genius, a man possessed by a cause, a world figure who is only now gaining recognition proportionate to the influence he wielded and is yet to wield years after his death, Herzl is a character to be reckoned with. Whether one favors or opposed the project he sponsored, one must grant this man his due as father of an idea that has become a powerful movement.

Herzl's story is told by Patai with interest and imagination. The scene shifts swiftly from Vienna, to Paris, to Berlin, to London, to Constantinople, to Jerusalem. One meets kings, statesmen, and the Pope, all personalities with whom Herzl had to deal. One witnesses the rebirth of a nation, the beginning of a fight for a national home. One sees an 'uncrowned king of the Jews" acclaimed by the people who see in him the promised Messiah who is to restore the kingdom of David. One realizes with startling clarity the implications of the hopes and claims of Zionists construed literally and politically.

To understand Zionism, read *Star Over Jordan.*

H. C. Goerner.

Audio-Visual Methods in Teaching. By Edgar Dale. The Dryden Press, New York, 1947. 546 pages.

This is one of the most comprehensive books yet published dealing with audio-visual aids. The author is eminently qualified for this task. Dr. Dale is Professor of Education, Ohio State University, and was President of the visual Instruction Department of the National Education Association.

Although this book was written primarily for use in secular education there is much that can be adapted by those who use visual aids in the churches. Part One, which deals with the theory of audio-visual materials, ought to be studied and restudied by every pastor, educational director, and every one else who seeks to teach the Bible. The author's suggestions on "why pupils forget" and what is involved in "effective learning" are very helpful. His warnings concerning "verbalism"—the use of words which are not understood—are timely for the teachers of religion. Part Two deals with the various visual teaching materials. He discusses in detail the motion picture, slides, filmstrips, photographs, graphs, charts, models, dramatization and exhibits, as well as the need for leading the pupils in having purposeful, first-hand experiences.

This is a book that those who are interested in visual aids will want to have as a source book for constant reference.

Findley Edge.

Representative American Speeches: 1945-1946. Selected by A. Craig Baird. **The Reference Shelf,** Vol. 19, No. 4. H. W. Wilson Co., New York. 287 pages. $1.25.

This book is one of four included in volume 19 of *The Reference Shelf,* which "is published to make available when needed, collections of articles and bibliographies on timely subjects for public discussion. Each number is devoted to a single subject. To make the material available at the time of greatest need, publication is irregular." The present work is divided into seven sections, containing twenty-five speeches made by outstanding national and international

orators, on International Policies, National Defense, Atomic Energy, Economic Controls, Management and Labor, National Attitudes and Ideals, and Education. There are Introductory Notes on the speakers and their methods and speech training, besides a cumulative author index "as a key for review of the individual orators."

Subscribing to *The Reference Shelf* is one way of "keeping up" with current problems and suggested solutions of them. There are certainly other ways, but this is a possible one. It is also one way for "wide-awake" preachers to familiarize themselves with contemporary patterns of speech-making. Both objectives are worthy of consideration if the man in the pulpit is to keep abreast of the times.

Charles A. McGlon.

Aids to Psychiatry. By W. S. Dawson. Bailliere, Tindall and Co., London, 1944. 306 pp. Fifth Edition. $1.75.

This is a concise handbook that will help the pastor who does not have time to plod through heavy books of psychology to have a descriptive knowledge of the symptoms which the mentally ill present. In this it can save him from many an error in his judgment of people's problems, and help him to know when to refer his people to a doctor rather than trying to deal with them himself. This volume, too, is inexpensive as compared with other books.

One objection may be raised to the book as a text for Americans. Many of the references point to the English setting in which the book was written. Outstanding among these is the chapter on "The Legal Aspects of Insanity." However, this is not a defect, but a limitation of the purpose of the book.

Wayne Oates.

Conscience on Stage. By Harold Ehrensperger. Abingdon-Cokesbury Press, Nashville, 1947. 238 pages. $2.00.

Perhaps the two most widely-known contemporary men associated with drama in the church are Fred Eastman and Harold Ehrensperger, the latter having been connected with the Methodists for some time in the promotion of religious

drama. The view points of the two men are essentially the same: "There is no separate religious drama—drama of good quality has religious values—purposeful, intelligent living is always dramatic, and—episodes from this kind of experience are authentic material for plays—the church is the place for that drama which is noblest in its purpose, finest in its writing, and best in its production."

The material in this book was used as the basis for the Gates Lectures at Grinnell College during October, 1945. There is a fairly refreshing treatment of it, but the evident purpose to cover the whole field of drama *and* the church made the work inevitably something of a "catch-all." The history of drama in the church is a topic that has been adequately treated in good histories of the theatre. The contribution that those who would "sell" drama to religious workers must make is to concentrate on the organization, production, and evaluation of dramatics activities in the whole church program. For this reason, Mr. Ehrensperger is best in his discussion of the actualities of dramatic productions under church circumstances. One of the real values of this book lies in the compilation of the Appendix, which occupies about 30 percent of the book. Included are lists of plays for reading and for production, locations of books valuable in the field, worship service suggestions, and an account of "The Ministry of Drama in the Fountain Street Baptist Church of Grand Rapids, Michigan."

If you do not already have a basic textbook on drama in the church in your library, you will find this one suitable as an introduction.

Charles A. McGlon.

Preach the Word. By Roy L. Smith. Abingdon-Cokesbury, Nashville, Tenn. $1.00.

This stimulating little book is a review of the preaching and witnessing in the Bible. The central emphasis is upon the fact that the authority of preaching derives from the impression it makes upon the hearers that it is a word from God. "Even cultured listeners will forgive crudities

of speech and errors in grammar if they can be convinced that they are listening to the description of a judgment from the Most High."

There are chapters on the word of the Prophets, the Scholars of Israel, the Apostles, and the Believers of the early church. The author, the editor of the *Christian Advocate,* is a practical and very attractive writer. And his presentation of the various types of preaching is enriched by a constant reference to the facts and needs of our modern life and by pointing up the values of the biblical witness for preaching today.

J. B. Weatherspoon.

Techniques of a Working Church. By Clarence H. Benson. The Moody Press, Chicago, 1946. 266 pages. $2.75.

For twenty years Dr. Benson has been instructor in Church Supervision at the Moody Bible Institute. In this book he gives us the fruit of these years of study and experience. He holds that for a church to function efficiently every member should have a responsibility. The minister is not responsible to do all the work of the church but the minister is responsible for leading his church in such a way that each individual is actively enlisted in the work of the church. Dr. Benson gives some practical suggestions for a church program that would lead the membership to an increased spiritual vitality.

There is nothing new or startling in this book. No magical formula is presented. Work is still required in a "working church." But any church that is willing to pay the price can find new life by following these tried and proven methods.

Findley Edge.

The World's Great Madonnas. By Cynthia Pearl Maus. Harper and Brothers. 789 pages. $4.95.

This is a companion volume to *Christ and the Fine Arts* and to say that it is well up to standard of its predecessor is recommendation enough for many readers.

The new book contains not only the famous Madonnas of the early Italian, French, Spanish and Dutch artists but

many little known statues and paintings from India, China, Japan, Africa, Mexico and South America. Twenty-five countries and many centuries are represented in the paintings alone and in every case the author has limited her selections to scenes found in the Bible story concerning the birth of Jesus. There is no Coronation of the Virgin, a subject dear to the hearts of ancient painters.

The Christmas carols and hymns are classified by nations, as are the paintings, and they present a fascinating parallel study. In each case music as well as text is supplied.

Many of the poems and stories are excellent, though on the whole, they are not quite up to the standard of the rest of the book. There is a tendency here toward sentimentalism and in the discussions of the pictures the author is sometimes inclined to moralize rather than to interpret. But these are small criticisms of a beautiful and valuable book.

Doris McDowell.

Modern Attitudes in Psychiatry: The Moral of Medicine, 1945. Number X of New York Academy of Medicine Lectures to the Laity. 154 pages. $2.00.

This book is written for the lay person who wants authentic, up-to-date information on the history, insights and techniques of the modern psychiatrist. The first two lectures are succinct descriptions of the history and development of psychiatry. The third lecture is a condensed statement of G. C. Robinson's book, *The Patient as a Person.* Franz Alexander accurately describes in another lecture the present trends and future outlook for psychiatry. Both Wartime and civilian techniques of therapy are described in honest, understandable language. This is an inexpensive, dependable volume which is brief enough for the busy pastor to read, simple enough for an everage high school graduate to understand, but yet serious enough to challenge the attention of the specialist in the field.

Wayne Oates.

Oral Reading. By Lionel Crocker and Louis M. Eich. Prentice-Hall, Inc., New York, 1947. xvi 507 pages. $4.25.

This book is a *discussion* of oral reading and of the *principles* involved in reading from the platform. It is likewise an "Anthology of Practice Materials from Literature Classical and Modern." Some of the latter part of the book is devoted to "a few selections from books on aesthetics." The work was planned for college students, graduate students, and all professional people whose business it is to read from the printed page before an audience.

The value of the book lies in its informal approach to the principles of the oral interpretation of literature, and in the wide variety of selections printed for study. The book is dedicated to Thomas Clarkson Trueblood, a figure famous in the development of speech education in America; but there is a great deal of the philosophy and methods of Samuel S. Curry, first outstanding teacher of elocution, public speaking, and expression in a Baptist theological seminary. The debt to Curry is not recognized in *Oral Reading*, however; but some of Curry's works are suggested in the Appendix for extended reading. Due recognition is taken of other people who also have contributed to the literature of reading before for the public.

It is difficult to write a scholarly treatise on an art and at the same time provide for a practical application of that art. That the authors sought to achieve in some measure both aims is to their credit. If you have not recently studied a good work on reading orally—applicable to your work in reading hymns and the Scriptures, primarily, you will find the first 182 pages of this textbook interesting. Some of the selections, which comprise the rest of the work you may also be able to use. You will want to read the reprint of Harry Emerson Fosdick's "What Is The Matter With Preaching" (pp. 216-226)if you have not already done so.

Charles A. McGlon.

Milo's New World. By Betty Morgan Bowen. Longman's, Green and Co., New York, 1947. 180 pages. Price $2.25.

This is the story of children from all over Europe who came to live in Fort Ontario, New York, during the war. Most of these boys and girls asked and received permission to remain in this country. They now live in cities and towns across the United States.

Here is a true picture of children in a world preoccupied with war—lonely children who were exposed to peril, separated from home, and aware of cruelty—friendly children who are eager for pets, ready for work and play, and grateful for friends and a home in a new land. One test of a nation, as well as of a home, is its treatment of children.

O. T. Binkley.

Hebrews in the Greek New Testament. By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947. Pages 271. $2.50.

Dr. Wuest, who is teacher of New Testament Greek in the Moody Bible Institute, is the author of a number of volumes on the Greek New Testament. This is the ninth in the series he has produced. In common with the others this volume sheds helpful light on the meaning of the Greek text. I seriously question the author's interpretation of Heb. 10:19, 20, which he thinks is addressed to "The Unsaved Jew of the first century who had made a profession of Messiah but had not placed a heart faith in Him for salvation" (p. 180). Hebrews vividly impresses me with the fact that it is addressed to Christians, and that it makes no artificial distinction, as Dr. Wuest does, between Jews who had not "placed a heart faith" in Christ and "born-again Jews who had left the temple" (p. 222). No book in the New Testament is addressed to non-Christians, and it is just possible that Hebrews was not addressed to Hebrew Christians as such.

Edward A. McDowell.

Our Neighbors, The Chinese. By Vaughan White. Rinehart and Co., New York, 1946. 267 pages. $2.75.

"China is like a gigantic fruit cake, a mixture of many different ingredients. Her full flavor can be known only if

an integral part is tasted, not just a bit of citron or a currant." This wise simile constitutes the text of which the entire book is a persuasive development. In thirteen chapters dealing with as many different aspects of China, the reader is led farther and farther into an appreciation of the baffling, complex, yet paradoxically subsistent pattern which makes up the Chinese mentality and way of life.

Too many who have essayed to describe this land of destiny to the East have magnified one or two of these features, declaring, "*This* is China!" Completely contradictory interpretations have been possible because of varying emphases, and the public has sometimes been bewildered. Miss White is right in insisting, in effect, "China is all of these—and more: the ancient and the modern; peasants and scholars; Communistic and basically democratic; individualistic yet united."

Mindful of the many unpredictable factors involved, the author restrains any impulse she may have to foretell the future course of the Chinese nation. Her great concern is that her readers *understand* the Chinese and why they behave as they do. For those who do not know the Chinese this is a splendid introduction. For those who have studied various aspects of the land and people Miss White's book will serve as a real aid in viewing China steadily and as a whole.

H. C. Goerner.

Racing The Red Sail. By Alice Geer Kelsey. Longmans, Green and Co. 140 pages. $2.00.

Mrs. Kelsey gathered material for her book while serving with UNRRA in Athens and her stories are of the children of present day Greece. They are friendly, fun-loving boys and girls very like the Junior age readers for whom the book is intended, though always there is the poverty which war has brought. Even when telling of Constantine, who has lost his eyes and one hand in the explosion of a hand grenade, a wholesome atmosphere is maintained and the background of classic Greece and the Greece of Paul's jour-

neys is brought into the stories in a natural and interesting manner.

Doris McDowell.

Rosanna. By Martha Gwinn Kiser. Longmans, Green and Co. 192 pages. $2.50.

The scene is Concord, Massachusetts, toward the middle of the last century and the heroine is a flyaway young woman who feels guilty because she has not yet developed the lady-like qualities which will attract a desirable suitor. She solves her problem and marries her young man in a way which will hold the interest of teen-age readers while acquainting them with the manners and customs of the day.

Doris McDowell.

Christ in the Drama. By Fred Eastman. Macmillan Company, New York, 1947. x 174 pages. $2.50.

It is unfortunate that the publishers set a high price on this small book, for the treatment of the subject of religious drama herein ought to be read by many Christians. Fred Eastman has written much about Drama in the Church as well as many plays—some of them very well done indeed. He is amply informed on religious drama in America and abroad. He presented the contents of this book as the Shaffer Lectures of Northwestern University of 1946, his theme being the Influence of Christ on the Drama of England and America.

Mr. Eastman has not contributed in this volume as much of immediate practical value to ministers as he did in the series on the arts in which he participated at Colgate-Rochester, and which were published as *The Arts and Religion* but if you are looking for an introductory discussion of real religion in some of the world's best drama, you will find *Christ in the Drama* helpful. Incidentally, from the general discussion and from the "Appendix" you will obtain some excellent titles of dramas to suggest to your young people for their profitable reading. Maybe you will even see that some of the plays listed are bought and placed in your

church library. If so, then Mr. Eastman, and you, and I will have contributed to a most worthwhile project.

Charles A. McGlon.

These Words Upon Thy Heart. By Howard Tillman Kuist. John Knox Press, Richmond, Virginia. 189 pages. $2.50.

Here is a book for the serious student of the Bible. Pitched on a high level of literary form and appreciation, it calls upon the reader to think of the Scriptures in terms of the principles of esthetics, the methods and laws of art, music, and even of mathematics and architecture. The appendix on Ruskin's Essay on Composition gives the author's approach, and should be read before the chapters are studied. And they should be studied; a casual reading will not suffice. The six main chapters are the Sprunt Lectures for 1946. Having taught at Union Theological Seminary in Virginia from 1938 to 1943, Professor Kuist was invited back to give the lectures on this well known foundation. Before going to Union he served as Professor of New Testament Language and Literature at the Biblical Seminary in New York from 1924 to 1938. Since 1943 he has been Professor of Biblical Theology at Princeton Theological Seminary. The topics of the lectures or chapters, indicate his approach and treatment. This is not a theological study in the meaning of revelation, but a literary analysis, and a good preparation for a theological inquiry. H. W. Tribble.

Primary Children Learn at Church. By Ethel L. Smither. Abingdon-Cokesbury Press, New York, 1944. 170 pages. $1.25.

This book was written to help Primary teachers guide the religious growth of the children for whom they are responsible. First a study is made of the nature and characteristics of this age group. In light of this study the needs of these boys and girls are discovered.

The writer then seeks to help the teacher understand how to plan the lesson, always remembering that these plans may have to be changed to meet the needs as they arise. The use of music, engaging in purposeful activity, and guiding the worship experience are also discussed.

The Primary teacher would find much help in this small book. Findley Edge.

John the Universal Gospel. By Chester Warren Quimby. Macmillan Company, New York, 1947. 224 pages. $2.75.

The purpose of this volume, according to the author, is to present "a popular, accurate and readable account of John, the Universal Gospel." An effort has been made to interpret and state in every-day language the many critical problems connected with the Fourth Gospel, and to follow this with an exposition that the lay reader will grasp.

Leaving aside the question of the correctness of the author's views on critical matters and interpretation, it can be said that he has succeeded well in doing a difficult job. It is possible for the layman to read this book and gain a rather comprehensive view of the purpose of the Gospel, its pecularities, its differences from the Synoptics, and the problems of its authorship, date and historicity. At the same time the reader will find a vivid and attractive exposition of the meaning of the Gospel. The expository section will prove quite rewarding to the preacher in search of ideas and material for expository sermons.

Let the prospective reader of this book understand that he will be faced with any number of problems that are always involved in a critical appraisal of John's Gospel. But these problems and the author's suggested solutions, be they right or wrong, need not becloud the indestructable spiritual truths that are so beautifully presented by the Fourth Gospel. For these truths the author manifests a wholesome appreciation. His attitude is perhaps most clearly shown in the following quotation from page 75 of his book:

"Both John and the synoptics are interpreters of the facts. Their purpose is to underline the meaning of the gospel story. *All four gospels are interpretations.* We have no merely factual biography of Jesus. If John is a topically arranged gospel, so are the synoptics. If one is willing to accept the principle that the synoptics are interpretations,

he must be willing to accept interpretation in John. If he rejects the Johannine interpretation, he may soon find himself forced to give up the interpretations in the first three gospels. For with all their differences, they all portray the Man of Galilee as the exalted Son of God. It is the glory of John that with utter freedom he saw the full wonder of the Gospel, and expounded it in its final universal glory."

Edward A. McDowell.

The Man Who Asked God Questions. By Mary Jenness.
Crusader for Justice. By Harold and Eunice Hunting.
Missionary to Oregon. By Gilbert Q. LeSourd.
Messenger of the Great Spirit. By Muriel B. Patterson.
Friendship Press, New York, 1947. 24 pages each. 15 cents per copy.

With these four brief biographical sketches, Friendship Press launches its new series of "Frontier Books". The series will be something of an American counterpart of the "Eagle Books" from Britain. Heroes of the Christian faith supply the subjects.

The first four booklets have set a high standard of literary taste and youth appeal. They tell the stories of George Washington Carver, Samuel Chapman Armstrong (founder of Hampton Institute), Jason Less, and Robert Rundle (little-known Wesleyan missionary to Canadian Indians).

Youth leaders will be delighted with "Frontier Books" and boys and girls will be asking for more.

H. C. Goerner.

General American Speech Sounds. By Grace Barnes. D. C. Heath Co., Boston, 1946. vi 128 pages.

This is a modest little book that does just what it is supposed to do: "present in the simplest manner possible the forty-three sounds of General American speech and to provide drill in perfecting them." Both Webster's diacritical markings and the symbols of the International Phonetics Alphabet are used; and a record of the sounds can be secured from the author to aid one who wants to clarify his speech by giving some attention to sound production. The organization and the presentation of the materials on pro-

nunciation herein given are logical and reliable. Your next-Sunday's congregation will be appreciative of whatever time you expend with this book; for the well-directed practice recommended by Professor Barnes will certainly aid you in "mending your speech a little" from whatever state it now occupies. Charles A. McGlon.

One Hundred Stories for Boys. By Archer Wallace. Abingdon-Cokesbury, Nashville, 1947. 171 pages.

These stories were written apparently for boys themselves to read, rather than for speakers to use for re-telling to boys. The range of subjects is fairly well distributed, and incidents about many widely known personages are included. However, the materials our young people read ought to be the best-written, most logically-developed, tightly-knit examples of writing available. On this score, the volume falls short. Too many of the stories are really two-or-three stories-in-one, and too many of them also are so loosely written that they never come to an end. Perhaps then, rather than giving the volume to some small boy to read, you will want to scan it to get story-suggestions to organize and develop for your own use in sermons or talks to boys.

Charles A. McGlon.

The New Racial Situation . . . The Way Out. By E. P. Alldredge. Privately published, Nashville, Tennessee, 1946. 80 pages. Price $1.00.

The author sets forth the view that a new racial situation confronts the people of America, that neither colonization nor integration is the solution of the problem, and that Christian principles and conferences constitute the way out.

This book should be read in the light of the dispassionate, comprehensive, scientific study by Myrdal entitled, AN AMERICAN DILEMMA. O. T. Binkley.

A Plain Man's Life of Christ. By A. D. Martin. Macmillan Company, New York, 1947. 217 pages. $2.00.

The author of this book, an English clergyman, died in 1940, leaving the manuscript, which was prepared for pub-

lication by Prof. Sydney Cave. The latter says, "I found it to be all that I had hoped for and expected. Its happy combination of true scholarship and simplicity, its mellow wisdom and freedom from mere pedantry, should make it attractive to many who are repelled by books written primarily for students. It is, indeed, 'A Plain Man's Life of Christ,' written with knowledge and insight, and with reverence and imagination."

There are many good things in this book but I am unable to see as much in it as Prof. Cave sees. I would describe it as "sketchy" and somewhat commonplace in its effort to give an adequate representation of the life and teachings of Christ. The author has an idea that the "poetic" form of the teaching of Jesus makes possible a milder interpretation of some of the hard sayings. This is a fallacy, it seems to me. Jesus used the Hebrew form of parallelism in his teaching to a limited extent, but that he taught extensively in poetic form is altogether improbable. What great teacher ever went about teaching in poetry? But assuming that Jesus was a poet, would this change the essential meaning of his words? The answer may be found by writing out in prose form some well known poem. The result will show that the essential truth of the poem is retained in the prose form. Reverse the process and one will discover that a truth expressed in prose can be put in poetry without altering the character of the truth.

Edward A. McDowell.

The News in Religion. By Gene E. Bartlett. Abingdon-Cokesbury, Nashville. $1.75.

In an introduction to this volume Dr. Harold C. Phillips properly characterizes it as "preaching of a high order". The author is pastor of the First Baptist Church, Columbia, Missouri, where he preaches regularly to a large number of college students. In such sermons as these young people and old also must be benefitted by rich truth well-spoken; and besides, they have an example of dignity and careful workmanship without the loss of vitality and relevance.

The words of Isaiah 61, quoted by Jesus at Nazareth, are the unifying theme of the fifteen sermons, which contain general messages interpreting Christian truth for today, sermons or personal problems, on the cultivation of the devotional life, on the church and its social mission, and sermons for special days during the church year. The unity of the series adds much to the value.

J. B. Weatherspoon.

Plain Talks on Romans. By Wendell P. Loveless. Chicago: Moody Press, 1947. Pages 379. $3.50.

The author of this book is a member of the faculty of Moody Bible Institute. Since 1926 he has been associated with the Institute's radio station as announcer, soloist, narrator, accompanist and station director. His book is written in popular style, and is liberally sprinkled with helpful poems and illustrations. It abounds in practical lessons drawn from the Scripture.

Edward A. McDowell.

The Origin of Paul's Religion. By J. Gresham Machen. Grand Rapids: Wm. B. Eerdman's Publishing Company. Pages 329. $3.00.

This is a reprint of the James Sprunt Lectures delivered at Union Theological Seminary in Virginia, published in 1925. The lectures are a vigorous defense of the thesis that Paul's religion was founded upon Jesus and his teachings and was not derived from other sources. They reflect the author's extensive scholarship and polemic skill.

Edward A. McDowell.

Faith and Freedom. By Russell J. Clinchy, Macmillan Co., New York, 1947. 121 pages. $1.75.

This rather attractive little book is a sincere and straight-forward attempt to rescue the cause of liberal Christian thought. Deploring the fact that the word, liberalism, has been "lost, strayed and stolen," Dr. Clinchy, who is minister of the First Church of Christ in Hartford, introduces his book with these words: "The reasons why this generation has lost the essential meaning of liberalism; the

conviction that liberalism is a dynamic religious faith; and what the content of the liberal Christian faith and action is; these constitute the theme of this book."

In many respects his distinctions are clear and his judgments are sound. For example, when he says that tolerance is a lesser good than universalism because it builds upon two self-defeating attitudes: power and superiority. And again when he distinguishes three words for love in the New Testament. But after making tentative distinctions he fails to carry through to basic truths. He is quite right in suggesting that our word love does not adequately render the Greek Agape, but he does not go far enough in setting forth the essential New Testament idea in Agape. An extra page or two might have sufficed to correct this fault. This same lack of thorough analysis is demonstrated in his treatment of Jesus' ethical teachings. He says that Jesus had in view two groups of followers when he set forth his principles of conduct: one is an inner group of men and women who will set themselves apart from the world in monastic fashion; the other is the larger group who will "continue to live in the real world of the social order." The first are the "commandos of the spiritual adventure," while the second are to provide the support needed for the first. This strikes me as strange talk for a liberal. But Dr. Clinchy has given us an interesting and stimulating statement of the liberal point of view that he represents.

H. W. Tribble.

Great is the Company. By Violet Wood. Friendship Press, New York, 1947. 169 pages. Cloth, $1.25, paper, 75 cents.

Here is a most fascinating little book of twelve chapters in which the Bible is seen in its actual work among peoples in many lands. In a series of stories, vitally told and picturesquely presented, the author has succeeded in giving essential facts about the nature of the Bible, about its translation into the thousand tongues of men, and at the same time about its power for transmitting the life of the Spirit, who gave the word, into the lives of men in all lands and

under all conditions. The romance and the tragedy of the production and the transmission of the Bible are found here. Here are thumbnail sketches of some of the great missionaries who translated the Word of God into the languages of people who as yet had no literature. Here are graphic pictures of the way in which the peoples received the Word of God when it came to them for the first time. Here are fascinating accounts of the changes which were wrought in the lives of primitive peoples, and of the cultures which sprang out of their knowledge of the Bible. I was amazed at the vast amount of material which is crammed in such limited space, and still made most attractive page by page. No one will read this book without greatly enlarging his understanding of the Bible and his appreciation of it. The skill by which so many men and women have been introduced into this story, without ever indicating that the author was hurried or trying to overcrowd the story amazes the reader. The Bible Societies here receive something of the tribute which is their due, for they have been amongst the major forces in the modern expansion of Christianity.

W. O. Carver.

A Crowded Church. By Eugene Dinsmore Dolloff. New York: Fleming H. Revell Company. 150 pages. $1.50.

The author adds this to two other recent books dealing with problems of church attendance. Reviews have appeared of his *Sunday Night Services Can Be Successful* and *It Can Happen Between Sundays*—two books that have been widely read. The new book does not deal so much with specific plans for the promotion of church life and attendance as with principles that underlie the growing of a strong church. For twenty years Dr. Dolloff has been closely associated wtih the Baptist Convention of Massachusetts and its work. He is professor of Pastoral Theology at the Gordon Divinity School. Out of his wide experience Dr. Dolloff deals with many essentials to the maintenance of a high level of interest and attendance, two prime essentials of a successful church.

"Shall we advertise the church?" Dr. Dolloff asks and answers with a positive affirmation and with excellent suggestions as to how church publicity can be made attractive and effective. A "crowded church," he insists and demonstrates, is one in which pastor and officers have learned to work together as a team; in which the church calendar has been carefully planned and properly publicized; in which the church works with other churches for great causes, beginning with the needs of its own community; in which vital evangelism results in continuous recruiting for the church and the kingdom; in which youth are attracted and their talents and energies enlisted; in which much attention is given to the reclaiming of lost members; in which the art of visitation is mastered and practiced both by pastors and people. The book, though small, is full of good ideas which any pastor would do well to consider, adapt, and put into practice. G. S. Dobbins.

Toward Certainty. By Robert Harris Gearhart, Jr. Association Press, New York, 1947. 92 pages. $1.50.

The author of this little volume is secretary and campus pastor of the Lutheran Student-Work Committee of Philadelphia. After twenty-five years of hearing and trying to answer the questions of young people concerning what students can believe, he has undertaken to put his answer in a concise statement that is both readable and useful as a guide to group discussion. He has done a good job in enlisting interest, but he has not gone far enough in exploring questions. This is rather light diet for students. But it may serve well to lead to further reading.

He begins with belief about self and the world, then goes on to belief about God, Jesus, the Holy Spirit, sin, redemption, the Bible, the Church, the sacraments, and immortality. H. W. Tribble.

Kilvert's Diary. 1870-1879. Edited by William Plomer with a special Introduction by A. L. Rowse. Macmillan Company, New York, 1947. xvi and 407 pages. $3.00.

Here is a literary production of unique interest. The diarist has been dead almost seventy years. During his

life he had not been known as a producer of literature at all. More than half a century later he was discovered by his editor. From the twenty-two volumes of his diary selections were made and published in three volumes, 1938, 1939, and 1940. The editor has now selected from these three volumes material enough to make up this rather large volume.

Such an account suggests at once to the reader that such a work would be hardly worthwhile. Let no one be hasty in reaching that conclusion. The two introductions, by Rowse and Plomer, arouse immediate interest and awaken considerable expectation, and especially a lot of curiosity. Their quotations from the author suggest that we have here a man of rare literary ability. One wonders that he was so long getting to be known. The reading itself, as one goes along, dipping in here and there, skipping and dipping in again, affords delightful experience. One gets acquainted with a thoroughly artistic soul, rather timid, introspective in some degree, a great lover of nature, and at the same time intensely interested in people.

Kilvert was an artist, with a passionate love of life, as his editor well says. Son of an English clergyman, he himself entered the ministry, but never attained great prominence. His parishes were not amongst the foremost and never seemed to have yielded sufficient income for him to undertake matrimony. In his diary we meet with several women, who attracted him with such depth and earnestness that one feels each time that now an ultimate marriage is inevitable. Yet he did not marry until a little more than a month before his premature death at thirty-nine. And then it was to a woman who has not appeared in his heart life, apparently, in the earlier story. His editor quotes him: "I have a peculiar dislike to meeting people, and a peculiar liking for a deserted road." The Editor proceeds: "He was an out-of doors man who liked riding, fishing, and, above all, walking—that favorite pursuit of the intellectually-minded." His own statement about having a peculiar dislike to meeting people must not be understood as signifying

that he lacked interest in people. He manifests all through a peculiar interest in people, of all sorts and conditions. He seems equally at home amongst the most elegant, refined, and aristocratic, and among the lowliest, the poorest, and especially the afflicted and distressed. He loves old and young, adults and children, especially little girls. His powers of the scripture are of very high order.

The diary fully justifies what is said of him in the Introduction: "What he shares with us is his own apprehension of life, completely and without any reserves; but life viewed always in its aesthetic aspect,*qua* beauty, as one who was essentially an artist saw it. There remains something about the inner man that escapes us, to which we have not the key." The range of his interest is well illustrated in a paragraph describing the region in which he labored: "It is a world of rural deans, and tea on rectory lawns, under the trees, and, after tea, archery or croquet, or picking flowers in the flowery meads of Wiltshire for decorating the church, of pretty Victorian girls looking over the parapet of the bridge while the river flows by. And all the while there is one, a little apart, watching life itself flowing by, trying to catch it on the wing, to ensnare a momentary aspect of its beauty, with what quivering sensibility, with what nostalgia for what is passing, even as it passes, in a paragraph, a sentence, a phrase."

Now simply as brief samples of the artistry of the diarist two or three paragraphs.

"As I walked down the Churchyard alone the decked graves had a strange effect in the moonlight and looked as if the people had laid down to sleep for the night out of doors, ready dressed to rise early on Easter morning."

"Evans the Monmouthsire boatman rowed us past the island to the edge of a field of perch weed, but the weather was too dry and hot for fishing, the fish were sulky or sick, and all we caught was five little perch. To me, however, the fishing was of very little consequence. I had not expected to catch anything and was not disappointed. The beauty of the evening and the Lake was extraordinary, and in the

west the Fan stood grand and blue and peaked like a volcano. The feathery perch weeds waved like forests under water, the cuckoo was calling about the hills and around the lake."

Possibly his great sympathy with the poor and the suffering, grew partly out of his own very limited resources, in the midst of his many-sided work, and of the eagerness of his soul for artistic opportunity; and even more from his own frail body. While the book never says so it seems quite clear that he was suffering through most of his life with slow-moving tuberculosis, and that this was the cause of his death at the early age of 39. An entry of Saturday, June 12, 1875 exemplifies several characteristics of this very unusual man. "I went to see my dear little lover Mary Tavener, the deaf and half dumb child. When I opened the door of the poor old crazy cottage in the yard the girl uttered a passionate inarticulate cry of joy and running to me she flung her arms round my neck and covered me with kisses. Well, I have lived and I have been loved, and no one can take this from me."

I hope that many of my readers will find in this book the delight, the inspiration, the artistic uplift which I myself am finding. W. O. Carver.

In the Secret Place of the Most High. By Arthur John Gossip. New York: Charles Scribner's Sons. 210 pages. $2.75.

This book is a call to the practice of prayer at a time when divine help would seem to be humanity's only way out of its terrible distress and danger. The author bases his imperative call to a re-study and a renewal of practice of effectual prayer on the realization that many voices, with a terrible unanimity, assure us that we are not only a grossly but unprecedentedly unspiritual age. He quotes a number of eminent authorities who agree with Earl Baldwin that "this is the most irreligious age the world has seen since Christ was born." He agrees with Joad that "for the first time in human history a generation has arisen that has no religion and that feels the need of none."

What is the matter? "The peril of all perils that confronts us is that as the Arctic cold has, at times, crept down and down, overwhelming green and fertile lands, plucking from them their genial climate, leaving them a bleak and silent waste, sunk deep under mass snow and ice so thick that even God's blessed sunshine could not penetrate it; so an ice age steals on and on over the human soul." Having indicated the trouble, what does the author think is the need? In a single word he answers, "Prayer." With earnestness and practical wisdom, Dr. Gossip, drawing from a deep fountain of experience, explains and illustrates the law of prayer, the axioms and postulates of prayer, the characteristic note of Christian prayer, types of prayer, methods of prayer.

The minister would do well to read and re-read this book, then use it as a basis of study and inspiration in his prayer groups, and from it receive stimulation to preach to his people that they, too, may catch the vision of the need and the possibilities of prayer in our age.

G. S. Dobbins.

Hannah Moore and Her Circle. By Mary Alden Hopkins. Longmans, Green and Co., New York and Toronto, 1947. 274 pages. $3.50.

If the present restless, sophisticated, vulgar and conceited generation of readers can by any means be made to interest themselves in that period of from 200 to 150 years ago, and to find some satisfaction in moving for a time in the company of the Gernicks, Johnsons, Boswells and all that circle of brilliance who knew how to be both serious and merry, then this book should catch their attention and hold them for a time in a sobering but invigorative atmosphere.

Some of us who are older remember when Hannah Moore was respected for her literary gifts in poetry and drama, in essay and in association with the great lights in the firmament of a bright English era. Respected also she was for religious and social interest, for charities and human concern. She cared for the church and its missions, for the

Sunday School beginnings and for the reforms for relief of the poor and oppressed.

By an incidental providence Miss Hopkins was fascinated with Hannah as a girl of ten, and this interest matured into admiration as the girl came into the broad fields of serious culture. That interest has now flowered in this most fascinating, easy running, almost gossipy story of Hannah, her times, her friends, her popularity and her sorrows.

The reader not only sees the England of the eighteenth century but feels it, shares it, walks among its people, attends its parties, and its funerals. It is a wholesome experience and a good tonic. Miss Hopkins has a spirit made for this task which she undertook as a graduate student and has enjoyed through subsequent years. If Hannah Moore can be made to live again, it will be under the wizardy of a fascinating, faithful portrayal. And the publishers have contributed to the success.

W. O. Carver.

BRIEF NOTICES

Practical Word Study. By W. Powell Jones. Oxford University, New York, 1943 (Third Printing, 1946). vi 94 pages. $1.25.

An orderly and instructive workbook on the use of the English language, better adapted to the classroom than to the preacher's private study.

C. A. M.

There's A Job For You. By Ruth Ransom. The Friendship Press, New York, 1946. 32 pages.

This pamphlet on the Christian's choice of a life work is full of insight concerning the meaning of vocation, the kind of persons needed in Christian enterprises, and the unlimited opportunities for Christian service in the world today.

O. T. B.

Southern Oratory, A Study In Idealism. By Francis Pendelton Gaines. University of Alabama Press, University, Alabama, 1946. 72 pages. $1.50.

A series of lectures delivered at Alabama College for Women in 1945 under the auspices of the Dancy Foundation.

C. A. M.

You Can Talk Well. By Richard C. Reager. Rutgers University Press, New Brunswick, 1947. xvi 312 pages. $2.50.

A textbook prepared as the result of a long teaching experience during which the author became convinced "that speech progress can be made by the application of common sense principles" to the business of everyday speaking.

C. A. M.

Standing On The Promises. By Charles J. Woodbridge. Moody Press, Chicago. $2.00.

A series of twenty-eight brief expository messages from the Book of Acts. Simple, direct, and worthwhile.

J. B. W.

In Praise of Mothers. By J. Harold Gwynne. Wm. B. Eerdmans, Grand Rapids. $2.00.

A book of poems that should be found useful to ministers and other Christian workers. The compilation covers a wide range of subjects such as a Mother's Love, Influence, Work, Prayers, Sacrifice, Care, Reward, the Mother of Jesus, together with a selection of biblical quotations.

J. B. W.

Stage Craft for Non-Professionals. By F. A. Buerki. Madison, Wisconsin: Wisconsin Union Theater.

A practical handbook suitable for those church groups who plan to construct stages, scenery, or special properties for church plays or pageants; and need specific directions and diagrams for doing so.

C. A. M.

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